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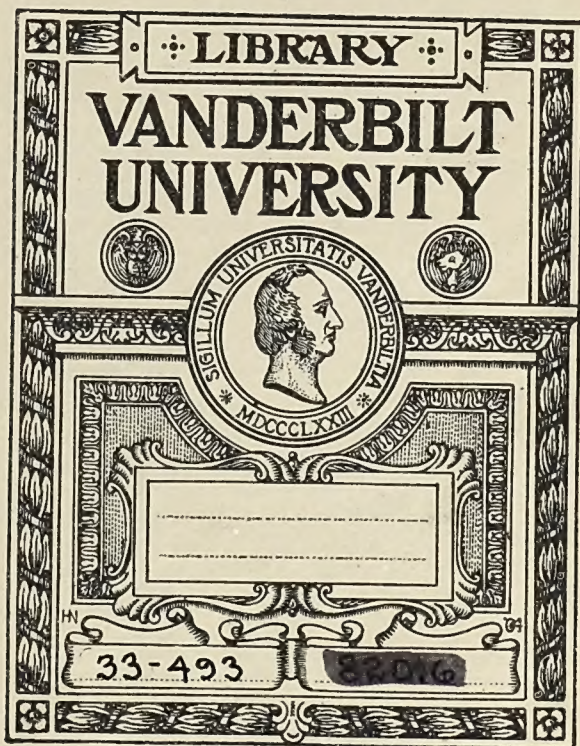
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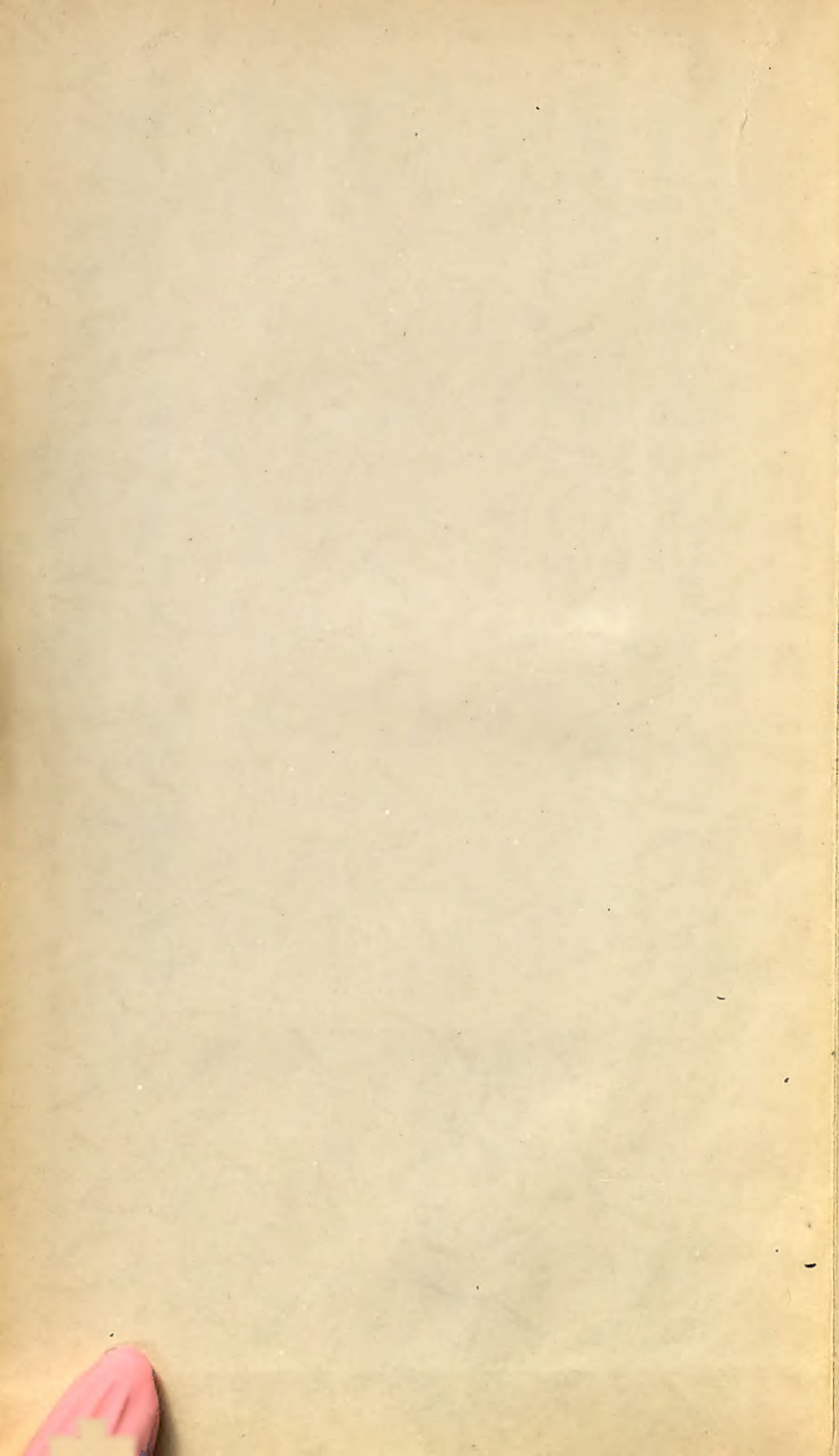
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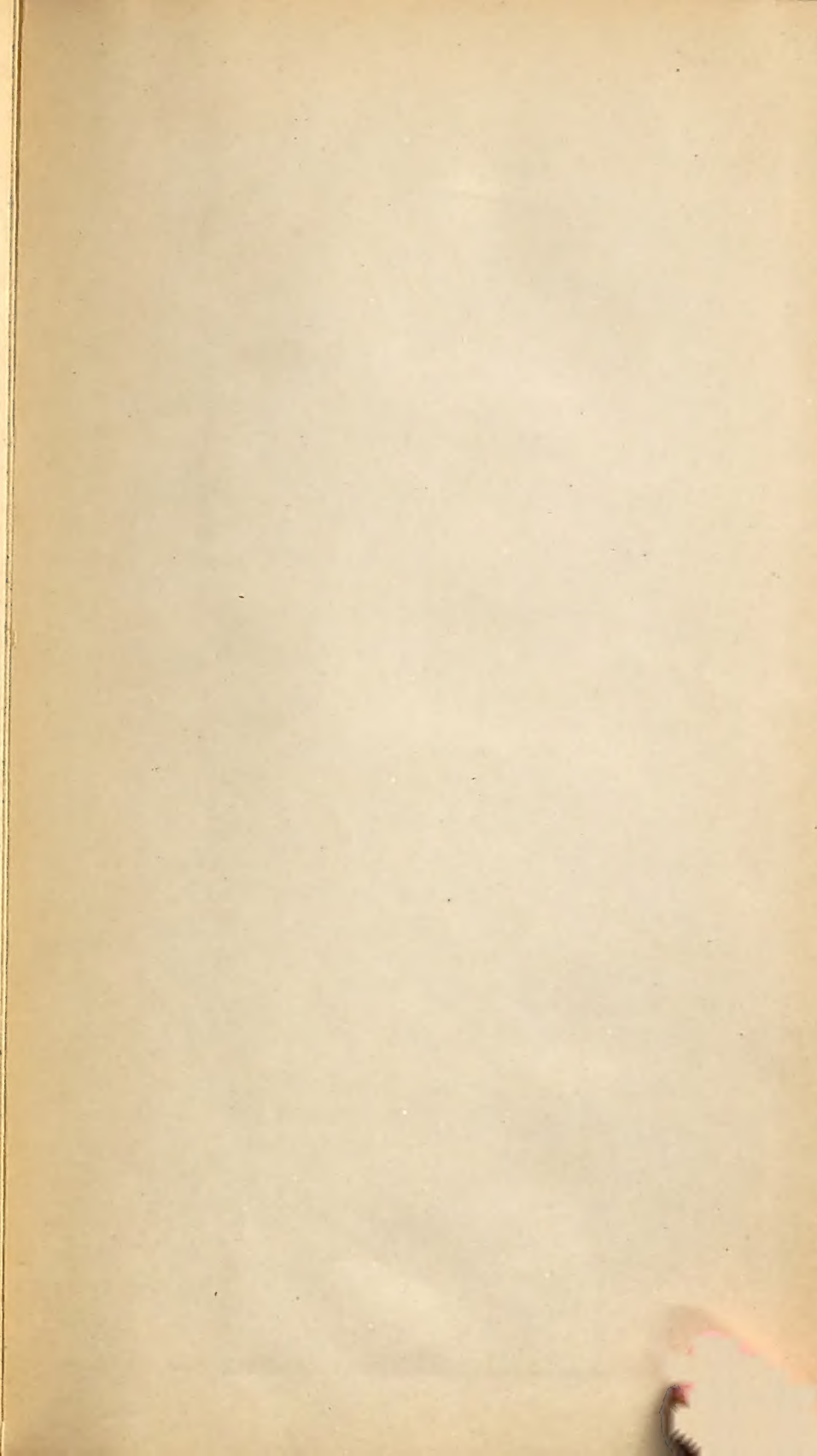
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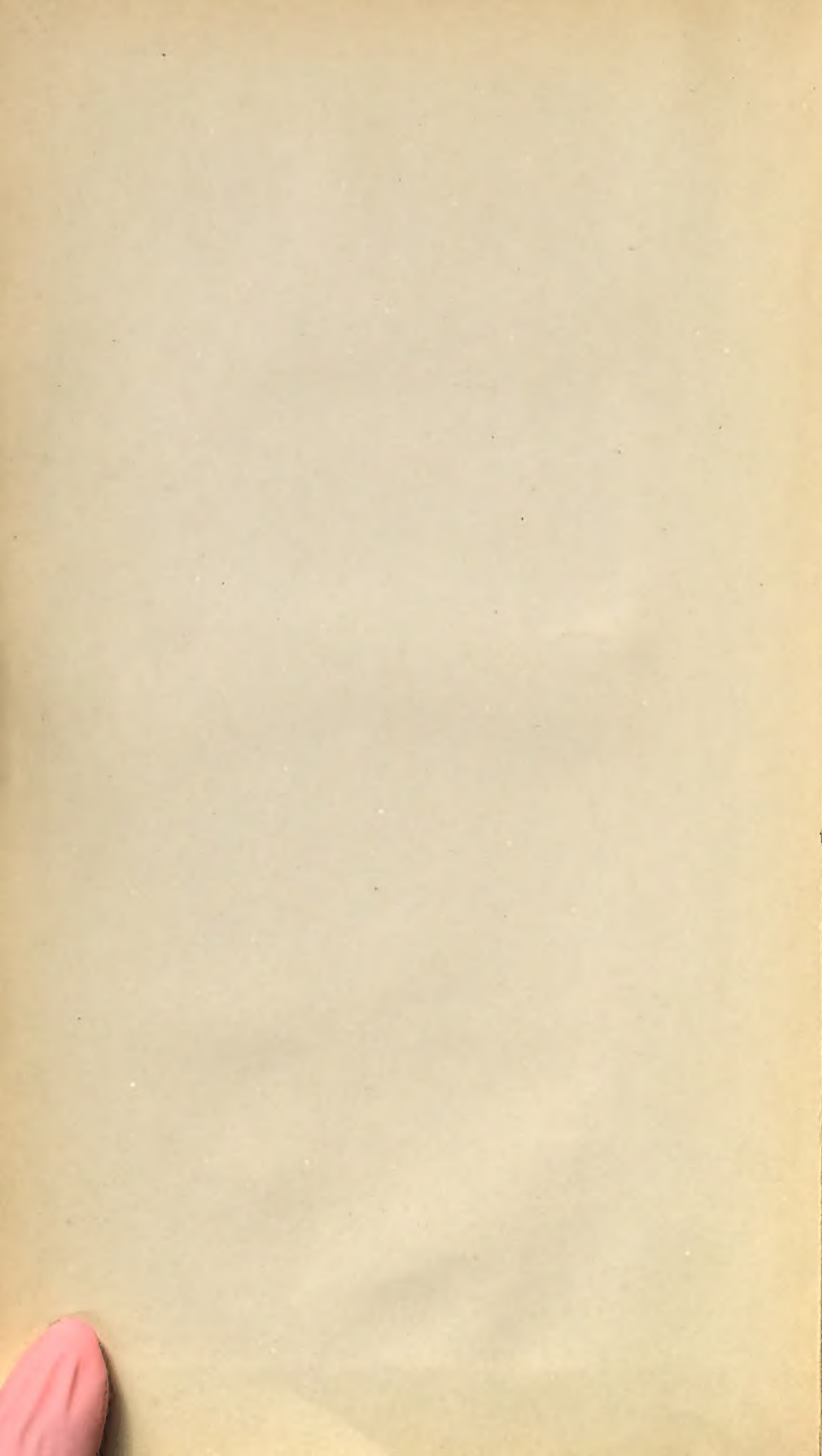
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Early English Homilies

FROM THE TWELFTH CENTURY MS. VESP. D. XIV

EARLY ENGLISH TEXT SOCIETY

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Early English Homilies

FROM

THE TWELFTH CENTURY MS.

VESP. D. XIV

EDITED BY

RUBIE D-N. WARNER

LONDON:

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TEMPORARY PREFACE

I HAVE here printed all the * English texts (folios 4 b-169 b) from the early twelfth-century Cotton MS. Vesp. D. XIV. The bulk of the texts are taken from Ælfrie's Homilies, some of the others have been printed elsewhere; references will be given in Part 2. A second part containing an Introduction, Notes, and Glossary is in preparation. Except in the case of certain Latin headings and the signs þ and 7 all contractions are expanded and denoted by italics. The punctuation and the use of capitals have been modernized.

The numbers prefixed to the separate pieces are not in the MS.

In preparing the text I have made but few alterations from the MS. reading, but I fear in this respect I have not been entirely consistent.

The following abbreviations and contractions have been used :—

Camb. MS. = *Gg.* 3. 28 and is the one from which Thorpe printed Ælfrie's Homilies.

() indicates that the words or letters enclosed are written above the line.

[] indicates words or letters which have been added by the editor and are not found in the MS.

| has been used in one or two cases in the notes to indicate the end of a line in the MS.

I should like here to acknowledge the great debt I owe to the late Professor A. S. Napier, Merton Professor of

* *Folio* 4 a corresponding to Wanley's 1 and 2, and *Folios* 170-224 corresponding to Wanley's 53-6, are in Latin.

English Language and Literature in the University of Oxford, under whose guidance I worked for several years and at whose suggestion I undertook this edition. He died before the work was in print, therefore I claim responsibility for all faults; but whatever there be of merit is due to his scholarly help and kindly encouragement, and I dedicate the book in all gratitude to his memory.

R. D-N. W.

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no. 132

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EARLY ENGLISH HOMILIES

FROM THE TWELFTH-CENTURY MS. VESP. D. XIV.

I

[Fol. 4 b, l. 1]

[THE CREATION.]

AN anginn is ealra pingene, þ̅ is God Ælmihtig. He is ordfruma 7 ænde. He is ordfrume for þan þe he wæs æfre. He is ændæ a buten ælcere geændunge, for þan þe he byð æfre ungeændod. He is ealra kingene kinge, 7 ealra hlaforde hlaford, he healt mid his mihte heofonas 7 eorðan, 7 ealle gesceafte butan geswyncne, 7 he besceawað þa nywelnysses þe under þyssere eorðe synde. He awehð ealla dune mid anre hande, 7 ealla eorðen he belucð on his hande, 7 ne mæg na þing his wille wyðstanden, 7 ne mæg nan gesceafte fulfremedlice smegen ne understanden ymbe God. Mare cyððan habbeð engles to Gode þone menn, 7 þeh hweðere heo ne magon fulfremedlice understanden ymbe God. He gescop gesceafte þa þe he wolde. Þurh his wysedom he geworhte ealle þing, 7 þurh his wille he heo ealle geliffæste. Deos prynnysse is an God; þ̅ is se Fæder 7 his wysdom on him sylfum [fol. 5 a] æfre acenned, 7 heora begra wille, þ̅ is se Halga Gast, he nis na acenned, ac he gæð of þan Fæder 7 of þan Sune gelice. Þas þry hades syndon an Ælmihtig God, se geworhte heofones 7 eorðan, 7 ealle gesceafte. He gescop tyn ængle werod, þ̅ synd engles 7 hehængles, *thrōni, dominationes, principatus, potestates, virtutes, cherubin, seraphin*. Her syndon nygon ængla werod. Heo nabbeð nænne lichame, ac heo syndon ealle gastes swyðe strange 7 mihtige 7 wlitige, on micelre fægernysse gescapene, to lofe 7 to wurðmynte heora Scyppende. þ̅ teoðe werod abreað 7 awende on yfel. God heo gescop ealle gode, 7 let hi habben agenne cyre, swa heo heora Scyppend lufodon 7 folgodon, swa heo hine forleten. Þa wæs þæs teoðan werodes ealdor swyðe fæger 7 wlitig gescapen, swa þ̅ he wæs gehaten Lucifer, þ̅ is Leobtberend. Þa begann he to modigenne for þære fægernysse þe he hafde, 7 cwæð on his heorte þ̅ he wolde 7 eaðe [fol. 5 b] mihte

God is the beginning and end of all things.

No creature can perfectly understand God.

The Trinity is one God.

God created ten orders of angels, and gave them free-will.

The tenth order rebelled and became evil.

The ruler of the tenth order was called Lucifer.

Lucifer and his order incurred God's anger and He changed them into devils.

They were driven out of heaven into hell.

God strengthened the other nine orders so that they would always obey and please Him.

God created man out of the earth, so that he might gain the heavenly state which the

beon his Scyppende gelic, 7 sitten on norðdæle heofone rices, 7 habben anweald 7 rice ongean God Ælmihtigen. Ða gefestnode he pysne unræd wyð þan werode þe he bewyste, 7 heo ealle to þam unræde gebugen. Ða þa heo ealle hæfdon pysne unræd betwox heom gefæstnod; þa becom Godes grame ofer heo ealle, 7 heo ealle 5 wurden of þan fægren heowe, þe heo on gescapene wæron to laðlicum deoflum, 7 swyðe rihtlice heom swa getimode, þa þa he wolde mid modignysse beon betere þone he gescapen wæs, 7 cwæð þat he mihte beon þan Ælmihtigen Gode gelic. Ða wearð he 7 ealle his geferen forcuðre 7 wirse þonne ænig oðre gescafte; 7 þa 10 hwyle þa he smeade hu he mihte dælen rice wyð God, þa hwile gearcode se Ælmihtige God him 7 callen his geferen helle wyte, 7 heo ealle adræfde of heofenrices mirehðe, 7 let beofeallen on þ ece fyr, þe heom gegearcod wæs for heora ofermettum. Swa feola heora wæron þ þry niht 7 þry dagæs heo hruron of heofonum into helle 15 swa swa hregn deð on eorðan. Ða sone þa nigon werod, þe þær to [fol. 6 a] lafe wæron, bugon to heora Scyppinde mid ealra eadmodnysse, 7 betæhton heora ræd to his willen. Ða getrymede se Ælmihtige God þa nigon engle werod, 7 gestaðelfeste swa þ heo næfre ne mihten ne nolden syððan fram his wylle gebugen; ne heo 20 ne magon nu, ne heo nylleð, nane synne gewirecen, ac heo æfre byð ymbe þ an, hu heo magon Gode gehyrsumian 7 him geewemen. Swa mihton eac þa oðre þe þær feollon adun, gyf heo woldon; for þy þe God heo geworhte to wlitigum englen gecynde, 7 let hi habben agenne cyre, 7 heo næfre ne gebigde ne genydde mid 25 nanum þingum to þan yfele ræde; ne næfre se yfele ræd ne com of Godes geðance, ac com of þas deofles, swa swa we ær cwædon. Nu þængcð manig mann 7 smeað hwanene deofel come; þonne wyte he þ God gesceop to mæren engle þone þe nu is deofol. Ac God hine ne gesceop na to deofle; ac þa þa he wæs mid eallen fordon 7 30 forscyldegod þurh þa mycele uppahafenysse 7 wiðerrædnysse, þa wearð he to deofle awend, se þe ær wæs mære ængel [fol. 6 b] geworht. Ða wolde God gefyllen þone lyre þe forlore wæs of þan heofenlice werode, 7 cwæð þ he wolde wyrecen mann of eorðe, þ se eorðlice mann sceolde geðeon, 7 geearnian mid eadmodnysse þa 35 wununge on heofone rice, þe se deofol forworhte mid modnysse. 7 God þa geworhte ænne mann of lame, 7 him on able(o)w gast,

25 *MS.* ne ne genydde.

26 *MS.* ne ne com.

7 hine geliffæste, 7 he wearð þa mann gesceapen on sawle 7 on devil lost
 lichame; 7 God him gesette name Adam, 7 he wæs þa sume hwile pride. God
 anstandende. God þa hine gebrohte on neorxenewange, 7 hine called the
 man Adam.
 þær gelogode, ac he wearð þurh deofles swicdome ut adræfd.

II

5 EMB CLÄNNYSSE ÞE GEHADEDE MÆN HEALDEN.

ÆLFRIC abbod gret Sigefyrð freondlice. Me is gesæd, þ þu A fragment
 sædest beo me, þ ic oðer tæhte on Ængliscen gewriten, oðer of Ælfric's
 eower ancor æt ham mid eow tæhð, for þan þe he swutelice sægð, letter to
 þ hit seo alefd, þ mæssepreostes wel moten wifigen, 7 mine gewriten Sigefyrðcon-
 cerning the
 marriage of
 priests.
 10 wiðcweðeð þysen. Nu secge ic þe, leofe man, þ me is lað to tælen
 ægne Godes freond, gyf he Godes riht drifð.

III

[Fol. 7 a] [THE OLD ENGLISH CATO.]

MANN sceal þurh his modes snoternysse hine sylfne geglengen Laws for the
 to wisre lare. Ne beo þu to slæpel ne to idelgeorne, for þan wise.
 15 þe slæp 7 idel fedeð unðeawes 7 unhæle þæs lichamen. We Be neither
 cweðeð þ þ seo betst ætforen Gode, þ man seo gescadwis 7 geme- sleepy nor
 tigen cunne ægðer gea his spæce gea his swige, 7 wyte hwænne he slothful.
 gespecan habbe and hwænne him geandswerod seo. Þonne þu When thou
 oðerne mann tæle, þonne geðænc þu þ nan man nis lehterleas. blamest
 20 þeh þin wif hwæne to þe gewreige, ne gelef þu hire to raðe, another,
 for þan heo wycrð hire oft manege to feond, for þan þe heo remember
 byð þan hlaforde holdre þone hire, for þan heo hateð oft þ þ that no man
 se hlaford lufeð. Ne flit þu wið anwillne man ne wið ofer- is faultless.
 spæcne. Manegan is forgyfen þ he specan mæg 7 swyðe feawen Quarrel not
 25 þ heo syn gescadwise. Wyte þæs mare þanc þe þu habbe, þone with an
 þæs þe þe man behate. Þær lyt gehaten byð, þær byð lyt leane. obstinate
 Ne beo þu to anwille, for þan þe is lihtlicre, þ þu seo mid rihte man.
 ofertaled, þone [fol. 7 b] þu ofertalie oðerne mid woge. þ byð se
 mæste wurðscipe, þ man cunne riht gecnawen, 7 hit þonne wylle
 30 geðafigen. Spec offer emb oðres mannes weldæden, þone emb þine
 agene 7 cyð þa manega mannen. Þonne (þu) eald seo 7 manegra
 ealdre cwides 7 lare geacsod habbe, gedo heo þonne þan gingren to Speak more
 often of the
 good deeds
 of others
 than of
 thine own.

If thou art innocent, heed not the evil men speak of thee. wytene. Ðeh þe mau hwylces yfeles belige, 7 þu þe unscyldigne wyte, ne rech þu hwæt heo ræden oððe runigen, heo beteoð þe þæs þe heo sylfe þænceð. Ðonne þu gesæligest beo, geðænc þonne þæt þu muge þa gesælðen eaðe geðoligen, gyf heo þe on becomen, for þan þe se ænde 7 þ̅ anginn ne byð eallne weig gelice. Ne hope þu 5 to oðres mannes deaðe, uncuð hwa lengest libbe. Ðeh þe earm freond lytel sylle, nym hit to mycele þance. Gyf þu earm wurðe, geðænc þ̅ þu hit eaðe geðolige, geðænc þ̅ þin moder þe hnacodne gebær. Ne ondræd þu þe deað to swyðe, ne leofeð man naht myriges þa hwyle þe he him ondrætt. Ne forgitt þu hine þeh 10 ealne, þelæste þu þornige þæs ecen lifes. Gyf þe man mid yfelan geleanige þ̅ þ̅ þu to go[fol. 8 a]de do, ne wyt þu hit na Gode, ac warne þe sylfen. Þe fæstere man gehealt þ̅ þ̅ he hæfð, gyf he him ondrætt, þ̅ hit ætsceote. Þeo man dælð sparlice, þe man nele þ̅ hit forberste. Gyf þu bearn habbe, lær heo þa cræftes, þ̅ heo mugen 15 beo þan libben. Uncuð, hwu heom æt æhte getide. Cræft byð betre þone æht. Ne gehat þu nan þing twygge. Hwat sceal hit þe eft gehaten bute hit wære ær alogen? Ne becep þu þin witod on wen. Wyte mare þanc þæs þe þu habbe þone þæs þe þu wene. Ne beo þu to weamod. Of eorsunge cumð hatunge, 7 of þære 20 geðwærnyssse lufe; 7 þær þær þu nede eorsigen scule, gemetega þ̅ þeh. Forber oð þ̅ þu eaðe wrecan muge. Geðyld byð mihtene mæst. Help æigðer gea cuðen gea uncuðen, þær þu muge; uncuð hwære hwa oðres beðurfe. Ne wilne þu ofer þinne mæde to wytene emb þa heofonlice þing, for þu eart eorðlic mann, axe þe embe þan. 25 Ne beo þu on þinre eorre to ofermodig, for mod adweleð þone mann, þ̅ he ne mæg riht gecnawen. Beo gehealden on þan þe þu habbe. [fol. 8 b] Unpleolucar man rowð mid lytle bate on lytle watere þone mid mycelan scipe on mycele wætere. Ne wen þu na, þ̅ se yfele aht godes gestreone mid his yfele, for þan þeh hit 30 sume hwile forholen beo, hit wurð eft (a) bemeldod. Þonne þe toberð wið unspedigre mænn þone þu sylf beo, forber him 7 geðænc þ̅ wel oft man ofercumð þone þe hine ær ofercom, swa man on ealden bigspellan cwyðð, 'Hwilen byð esnes tid, hwilen oðres.' Ne sech þu na þurh hlotes hwu þe gelimpen scule, ac do swa 35 þu betst muge. Eaðe gerædeð God his wille beo þe 7 þine þearfe, þeh he hit þe ær ne secge.

Have not too much fear of death, but forget it not altogether, lest thou lose eternal life.

Be more thankful for what thou hast than for what thou expectest.

Desire not to know too much of heavenly matters.

Be considerate towards men less fortunate than thyself.

4 gesælðen] *Cot. MS. Julius A.* 2 unsælða.
22 oð] *Julius A.* 2 oft.

11 þornige] *Julius A.* 2 ðolie.
34 esnes] *So Julius A.* 2.

Forlæt þ þu nabbe to oðres mannes gode ande, for þu swæncest
þe sylfen swyðer þone hine.

Desire not
another
man's pos-
sessions.

Ne beo þu to ormod, þeh þe beo unriht gedemed. Lyt manna
byð lange gefagen þæs þe heo oðren ætwræncð. Gyf þu wið hwan
5 saca hæfdest, 7 gyt þonne gesemed wæron, ne ætwit þu eft þa
ealde saca, bute he heo eft geneowed habbe.

Ne do þu naðer, ne þe sylfen ne here, ne þe sylfen ne leh; Praise not
æigðer þære is dysigre manna þeaw, þe swincað æfter idele gelp. thyself, only
þæt is þeh wise[fol. 9 a]dom, þ wis mann læte dysig, 7 þ is þ mæste the foolish
10 dysig, þ dysig man læte wisdom. Swa mann mare specð, swa him strive after
læs manna gelefeð. Gyf þu hwæt on þin druncan misdo, ne wit vainglory.
þu hit na þær drince, for þan þu his weolde þe sylf. Nafe þu to
yfel ellen, þeh þe hwylc unwille on becume. Oft bryncð seo wyrd
þone wille, þe eft byð andergelde.

15 Ne wurðe þe næfre swa wa, þ þu þe ne wene betere, for þan þe Choose no
se wene þe ne lætt næfre forwurðen. Ne ceos þu nænne mann man for his
beo his æhte, ne þin agen ne amerr. Manig man hæfð mycel fex on possessions
forheafde 7 gewurð þeh færllice calow. and waste
not thine
own.

Bisne þe beo sume mæn, for þan þe ælces mannes lif byð sumes
20 lare 7 forbisne. Ne forswige þu na þ untæle gedon beo, þelæste
mæn wenen þ hit þe lichige. Gyf þe man for rihtre scylde
brochige, geðole hit wel 7 beo his wel geðæfe. Spec þe gemætlice
7 eac swa gebær, þelæst man þe leasunge teo, þær þu wene, þ þu
pine cyste habbe, 7 þu þe ænigre wille wene. Ne hlyst þu na Heed not an
25 unscadwises mannes word, for þan þe manig man hæfð þone þeaw, unreasonable man,
þ he ne cann nytt specan [fol. 9 b] 7 naðelæs ne mæig swigigen. nor the
Hit byð dysig þ man specan ær, þone he þænce. Ne rece þu na weeping of
weamodes wifes wopes, for þan heo þe þæncð oft mid hire wope an angry
beswican. Ne ondræd þu þe deað to swyðe for nanre wite, þeh he woman.
30 þe full god ne þyncce, he byþ ælces yfeles ænde 7 ne cumð he næfre
ma. Forsih þysser wurldes wlænce, gyf þu wylle beon welig on
þinen mode. For þan þa þe þas welen gitsigeð, byð simle wædle 7
eremingas on heora mode. Ac beo gehealden on pine gecynde,
þonne hæfest þu æfre genoh. Gyf þu þin agen amerre, ne wit þu
35 hit na Gode, ac warne þe sylfen. Bruc þinre æhte þahwile Enjoy thy
þe þu hal seo. Se unhale gitserc ah þ feoh, 7 ne ah hine sylfne. wealth
Geðole þines hlafordes 7 þines larðeawes corre 7 his word, þeh he whilst thou
þe eide. Gyf þe þynce þ þu towræne sy, wit þ þinre ceola, for art well.

If thou hast
strength,
use it profit-
ably.

Ever learn
from the
wise, so that
thou mayest
teach the
foolish.

Quarrel not
with the
righteous
and inno-
cent.

Study many
books, but
know what
to believe.

þan seo ceola is þære wambe freond, þanen þe cumeð þa unnytte
lustes. Dysig mann him ondrætt nietes 7 ne ondrætt þone mann;
þe him teale lærð. Gyf þu strægnceðe hadde, bruc þære to nytte.
Gyf þu [fol. 10 a] wylle godne hlyse habben, ne fagene þu nanes
yfeles. Leorne æthweige, þeh þe þine welen forlæten, ne forlæte 5
þe na þin cræft. Ne beo þu na oferspæce, ac hlyst ælces mannes
wordan swyðe georne, for þan þa word geopenigeð ælces mannes
wille 7 his þeawas, þeh he heo hwilen behelige. Gyf þu hwylcne
cræft cunne, bega þone georne. Swa swa sorge 7 embhogen
gececeð mannes mod, swa geecð se cræft his are. Leorne æfre 10
æthweige æt þan wisen, þ þu muge læren þa unwise; æðer þære
is swyðe nytt weorc 7 gerisendlic. Gyf þu wylle hal beon, drinc
þe gedæftlice; ælc oferfyll 7 ælc idel fett unhæle. Ne læt þu na
unlofed þ þu swutele ongyte þ þ licwurðe seo; þær þe aht twenige,
lofe þ gemettlice, þelæste þe man leasunge teo. Ne treowwe þu na 15
smylte wætere, ne bilewitne mann ne forsih. Oft stille wæter staðe
brecað. Onginn þ þe to onhagige. Treowlicre hit is beo staðe to
rowen, þonne ut on sæ to segeligen. Gyf þe æt hwylcen gesælðen
tosæle, acse þe, hweðer ænigen ær swylc gesælde, þonne miht 20
[fol. 10 b] þu hit þe eð geðoligen. Ne flit þu na wið rihtwisen
mænn 7 wið unscyldigne, for þan þe God wrecð unrihte domes.
Ðeh þe þin eald gefere abelge, ne forgyt þu, gyf he þe æfre ær
gecwemde. Ere mid þinen oxen, 7 offre mid þinre recele. Dysige
byð þa mæn, þe weneð, þ heo God gecwemen, þonne heo cwelleð
heora oxen. Ælce dæige þu byst on (roðe) wene, ælce dæige þu 25
scealt Gode þancigen þines lifes. Þeh þe manig man herige, ne
gelef þu heom to wel, ac geðænc þe sylf hwæt hit soðes seo, læt þe
sceomigen þæs hlysen. Gyf þe man onlige, fægene þæs, gyf þe
man soþ secge, 7 þeh gemetelice. Mæng þa blisse wið þa unrot-
nyse, for þan gyf heora aðer byð aht lange buten oðre, þonne is 30
hit ungemæte, 7 þu miht þe uneaðe aberen, þæs þe þe on becumð,
for þan heora naðer ne mæig beon æltæwe buten oðren, þe ma þe
wæt mæig beon buten drygen, oððe wearm buten cealden, oððe
liht bute þeostren. Leorne manige bech 7 geher manig spell, wytte
þeh hwylcen þu gelesfen scule. Feale writeð mæn ungeleaflices. 35
Ne merr eall þ þu hadde, þelæste þe beðearfe to oðres mannes.
[fol. 11 a] Ne recce þu toswyðe, hwu seo wyrd wandrige. Se þe

25 on (noðe) *Cotton MS. Julius A. 2.* [Æl]ce dæge þu byst unnit gif nelt
Gode þancian ðynes lifes. wene] 27 *MS.* his soðest] *Julius A. 2* þæs
soðes. læt] *Julius A. 2* læs. 36 *MS.* beðeurf.

- fullice þas wuold forsicð, ne ondræt he deað swyðe. Ðonne hit æfre geðwærest seo, ondræd þe þonne ungeðwærnyse, 7 þonne hit þe frecnest seo, wen þe þonne frofre 7 selre. Beo þe æfre getreowre, þone þe man to gelefe, þelæste mæn wenen, ꝥ þu nane
- 5 [treowðe] nabbe bute wið hlysen. Se þe him eallne weig ondrætt, se byð swylce he beo ealne weig cwellende. Gyf þu þe wylle don maniges betere, þonne do þu anes wyrse. Gyf þu wylle, ꝥ þe manige olæchien, þonne olæce þu anen georne. Gyf þu nelle nanen olæcen, forlæt þonne eall, ꝥ þu age, bute wiste 7 gewæden 7 tolen
- 10 to swylce weorca, swylce þu cunne. Olæce þonne Goden ana 7 ne wilne þonne nanes mannes olæcunge. Gyf þu wylt æt manega mannen habben ꝥ ꝥ þe licað, þu scealt eac æt manegan habben ꝥ þe mislicað. Gyf þu wylt æt anen mæn habben ꝥ þe licað, þu scealt him oft geðafigen ꝥ þe ne licað. Ne scealt þu æt manega mannen
- 15 heora god habben, bute þu muge hwilen heora yfel geðafigen, for þan þe nan þing nis full god bute God ane. Ster þeh ælces yfeles, swa þu swyðest muge, swa þeh, ꝥ þu hit to wyrtsen ne [fol. 11 b] gebringe. Ne byð ꝥ yfel to nahten gebett, þe byð to wyrtsen gebroht. Gemetnyse byð ednyse. Gyf ænig man byð a ðe
- 20 wurðere, þe hine manig wis man forsicð, þonne byð ælc dysig man þe unwurðere, a ðe he mare rice hæfeð. On ælcere ea swa wyrse fordes swa betere fises. Hweðer sceal cepinge þe lofigen, þe se þe heo sylle sceall, þe se þe heo byggen wyle? Wa þære þeode, þe hæfð ælðeodigne cyng, ungemetfæstne, feohgeorne 7 unmildheortne,
- 25 for on þære þeode byð his gitsung 7 his modes gnornung on his earde. Se þe anwealdes wilneð ofer his hlaforð, for twam þingen he his willneð: oðer for he wyle þone hlaforð leggen anunder hine 7 setligen him mid þan, ꝥ he sylf sitte þe ufer; oððe he wyle þone hlaforð habben up ofer hine sylfne 7 stigen him sylf æfter 7 eac
- 30 onhangigen, scufen þeh simle þone hlaforð beforan. Ne acse þu nanre wicce rædes, ne sech þu riht æt deaden. Soðlice God ascunæð swylce þing. Ne nym þu medsceattes, for heo ablændeð wisra manna geðancas 7 wændeð rihtwisra word.

He who despises the world, does not greatly fear death.

Please God only and desire no man's flattery.

Woe to the people who have a strange king.

Ask no soothsayer's counsel.

3 selre] *Julius A. 2 gesælða.*

5 treowðe is from *Trinity Coll. Camb. MS. R. 9. 17.*

IV

[Fol. 12 a] [THE CATHOLIC FAITH.]

There is one
Creator of
all things,
Almighty
God.

All things
in heaven
and earth
and sea were
created out
of nothing.

Every being
which is not
God is
Creation,
and every-
thing which
is not
Creation is
God.

AN Scyppend is ealra þingen, geseowenlicre 7 ungesewenlicre ;
7 we sculen on hine gelesen, for þan þe he is soð God 7 ane
Ælmihtig, se þe næfre ne ongann, ne nan anginn næfde, ac he sylf
is angin, 7 he eallen gesceafte anginn 7 ordfrumen forgeaf, þ heo 5
beon mihten, 7 þ heo hæfden agene gecynde, swa swa hit þære
godcundlice fadunge gelicode. Engles he worhte, þa synd gastes, 7
nabbeð nænne lichame. Mænn he gescop mid gaste 7 mid lichame.
Nytene 7 deor, fises 7 fugeles he gescop on flæsce buten sawle.
Mannen he sealde uprihtne gang, þa nytene he let gan alotene. 10
Mannen he forgeaf hlaf to bigleose 7 þan nytene gærs. Nu magen
ge, gebroðre, understanden, gyf ge wylleð þ twa þing synden, an is
Scyppend, oðer is gesceafte. He is Scyppend, se þe gescop 7
geworhte ealle þing of nahte, þ is gesceafte þ se soðe Scyppend
gescop, þ synd ærest heofones, 7 ængles þe on heofone wunigeð, 7 15
syððen þas eorðe mid ealle þan þe hire on eardigeð, 7 sæ mid alle
þan þe hire on swimmeð. Nu synden ealle þas þing mid ane name
genæmnede, gesceafte. [fol. 12 b] Heo næren æfre wunigende, ac
God heo gescop. Þa gesceafte synd feala. An is se Scyppend, þe
heo ealle gescop, se ane is Ælmihtig God. He wæs æfre, 7 æfre 20
byð þurhwunigende on him sylfen 7 þurh hine sylfne. Gyf he
ongunne 7 angin hæfde, bute tweon ne mihte he beon Ælmihtig
God. Soðlice þ gesceaft þe ongann 7 gescapen is, næfð nane
godcundnysse. Forþy ælc edwiste þ þ God nis, þ is gesceafte ; 7 þ
þ gesceafte nis, þ is God. Se God wunec on þrynnysse untodæ- 25
ledlic, 7 on annysse anre godcundnysse. Soðlice oðer is se Fæder,
oðer is se Sune, oðer is se Halge Gast ; ac þeh hweðere ne synd
þry Ælmihtige Godes, ac an Ælmihtig God. Þry heo synd on
haden 7 on namen, 7 an on godcundnysse. Þry, for þy þe se
Fæder byð æfre Fæder, 7 se Sune byð æfre Sune, 7 se Halge Gast 30
byð æfre Halge Gast ; 7 heora nan ne awænt næfre of þan þe he is.
Se Fæder is God, 7 se Sune is God, 7 se Halge Gast is God. Na
þry Godes ac heo ealle þry an Ælmihtig God untodælendlic. God
is swa mihtig þ him nan þing ne wiðstant, ne him nis nan
þing digele ne uncuð. We sceawigeð þæs mannes nebb, 7 God 35
sceawigeð his heorte. Godes [fol. 13 a] gast afandeð ealra manne

heorten, 7 þa þa on hine gelefeð 7 hine lufigeð, þa he clænseð 7
 geblisseð on his neosunge, 7 þære ungeleaffulre manne heorte he
 forbuhð 7 onscuneð. Wyte eac æghwa, þ̅ ælc man hæfð þry þing
 on him sylfen untodælendlice 7 togædere wyrecende, swa swa God
 5 cwæð, þa þa he ærest mann gescop. He cwæð, 'Uten wyrecen
 mann to uren gelicnysse.' 7 worhte þa Adam to his anlicnysse.
 On hwylcen dæle hæfð se mann Godes anlicnysse on him? On
 þære sawle, na on þan lichame. Þæs mannes sawle hæfð on hire
 gecynde þære Halgen Þrynnysse anlicnysse; for þan þe heo hæfð on
 10 hire þry þing, þ̅ is gemynd, 7 andgit, 7 wille. Þurh þ̅ gemynd se mann
 geðæncð þa þing þe he gehyrde, oððe geseh, oððe geleornode; þurh
 þ̅ andgit, he understant ealle þa þing þe he gehyrð oððe gesihð.
 On þan willen cumeð geðohtes, 7 word, 7 weorc, ægðer gea gode
 gea yfele. An sawle is, 7 an lif, 7 an edwist, seo þe hæfð þas þry
 15 þing on hire togædere wyrecende untodælendlice; for þy þær
 þ̅ gemynd byð, þær byð þ̅ andgitt 7 se wille, 7 æfre heo byð
 togæ[fol. 13 b]dere. Þehhweðere nis nan þære þryre sawle, ac seo
 sawle þurh þ̅ gemynd gemynd, þurh þ̅ andgit heo understant, þurh
 þan willen heo wyle swa hwæt swa hire licað, 7 heo is þehhweðere
 20 an sawle 7 an lif. Nu hæfð heo for þy Godes anlicnysse on hire,
 for þan þe heo hæfeð þry þing on hire untodælendlice wyrcende.

God created
Adam in His
own like-
ness, not in
the body
but in the
soul.

Memory,
understand-
ing, and will
dwell in the
soul.

V

DECALOGUM MOYSI.

WE sculen cunnen gemyndelice 7 mannen eac seggen, þa ten
 ælice word, þe God tæhte Moysen, 7 mid his fingre awrat on
 25 twam stænene tablen on þan monte Sinay, eallen mannen to steore,
 gea þan ealden folcan þa, gea us þe nu synden. þ̅ synden þa ten
 beboden, þe eac God sylf geclypode of þan ilcan monte mid
 mycelre stæmne, to eallen þan mannen þe mid Moyse wæron on
 þan westene þa. Ic eam þin God. Ic þe alædde of Egyptelande.
 30 Nafe þu ælfremode godes ætforen me nateshwan. þ̅ is þ̅ forme
 bebod, þ̅ we symle wurðigen þone Ælmihtigne God, se þe ane is
 God, seo halige þrynnysse þe ealle þing gescop on anre godcund-
 nysse, æfre rixigende, [fol. 14 a] 7 we ne sculen na wurðigen þa
 dwollice godes. Heo ne synden na godes ac gramelice deofle.
 35 þ̅ oðer bebod is þuss, 'Ne underfo þu on idel þines Drihtenes
 2 manne] the e written over a.

The ten
command-
ments which
God gave
to Moses.

1. Worship
the Al-
mighty God
and not
idols.

2. Take not
the Lord's
name in
vain.

name.' Se underfohð on idel his Drihtenes name, se þe gelefð swa on Crist, þ̅ he sy gescapen, 7 nyle gelyfen þ̅ he æfre God wære mid his Ælmihtigan Fæder on anre godeundnysse, 7 mid þan Halgen Gaste on anen mægnðrymme. He nis na gesceafte ac is soð Scyppend 7 ælc gesceaft is soðlice underðeodd nu idelnysse, 5 þ̅ is awændedlicnysse, for þan þe þa gesceaften byð to betere þingan awænde. þ̅ þridde bebod is, 'Geðænc þ̅ þu gehalgige þone halgen restendæg.' Under Moyses æmæn halgoden þone Sæterdæg mid swyðlice wurðmynte fram þeowtlice weorcan, þ̅ synnen synnen gewiss þe gebringað on þeowte þa þa heo swyðest begað, swa swa 10 se Hælend cwæð on his halgen godspelle, 'Ælc þære þe synnen gewyrcð is þære synne þeowwe.' We scylen gastlice healden Godes restendæg, swa þ̅ we sylfe beon fram synnen æmtige, 7 se dæg beo gehalgod on us sylfen swa. Feale þing getacneð se foresæde restendæg, ac [fol. 14 b] we healdeð nu æfter þæs Hælendes 15 æriste þone Sunendæg freolsne, for þan þe he of deaðe aras on þan Easterlice Sunendæige, 7 se Sunendæg is on gescapennysse formest, 7 we sculon eac hine æfre wurðigen Gode to wurðmynte on gastlice þeowdome. Þas þreo beboden wæron on anre table awritene,

3. Keep holy
thy father
the Sabbath
day.

4. Honour
thy father
and thy
mother.

5. Kill not.

6. Commit
not adultery.

7. Steal not.

8. Be not
faithless.

þ̅ fife bebod is, 'Ne ofsleh þu mann.' þ̅ is seo mæste synn, þ̅ man mann ofslea unscyldigne, oððe he his sawle ofslea, gyf he hine to synne tyht. 7 yfel byð þan mænn, þe mæg helpen þan wædligen mænn 7 forwernð him his godes, 7 lætt hine forfaren for 30 his uncyste. þ̅ sixte bebod is, 'Ne unriht hæme þu.' Ælc þære mannen þe [fol. 15 a] buten rihtre æwe hæmeð, he hæmeð unrihtlice. þ̅ seofode bebod is, 'Ne stell þu,' for þan þe se þe stellð, he hæfeð wulfes wiche 7 na wises mannes, 7 se riche þe berepð, 7 mid reðnysse ofsett þa unscyldige mænn, he is soðlice wurse þone se 35 digele þeof, for þan þe he deð openlice þ̅ þ̅ se oðer deð dearninge symle. þ̅ ehteðe bebod is, 'Ne beo þu leas.' Hit is soðlice awriten, ne byð se lease gewite ungewitnod nateshwan, 7 se þe specð leasunge, he sceal losigen sylf. Wa þan þe for sceatte forsylð hine sylfne,

7 awænt soð to leasen 7 leas to soðen. þ nigoðe bebod is, 'Ne wilne þu oðres mannes wifes.' þ teoðe bebod is, 'Ne gewilne þu oðres mannes æhte.' Hit byð riht, þ æghwa þ þ he sylf begytt habbe, bute he his geunne oðre manne sylfwylles, 7 æghwa ofgange 9. Covet not another man's wife.
 5 æfter Godes rihte oðres mannes þing, oððe he hit forga. Þas gesettnysse behead God þan folca, þe under Moyses æ wæron, 7 us 10. Covet not another man's goods.
 þe nu synden æfter Cristes acænnednysse.

VI

DE XII ABUSIUIS SECUNDUM DISPUTATIONEM
 SANCTI CIPRIANI MARTYRIS.

10 NU synd twelf abusiua, þ synd twelf unþeawes þe we eow secgeð There are twelve vices.
 on Leden 7 syððen on Ænglisc. [fol. 15 b] *Duodecim abusiua sunt seculi. Hoc est, Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obedientia. Diues sine elemosina. Femina sine pudicitia. Dominus sine uirtute. Christianus contentiosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs sine disciplina. Populus sine lege. Et sic suffocatur iusticia dei.*

Twelf unðeawes synden on þyssen wurlde to hearne eallen
 mannen gyf heo moten rixigen, 7 heo alecgeð rihtwisnysse 7 þone
 20 geleafse amerreð 7 mancynn gebringeð gyf heo moten to helle. þ is
 gyf se wyte heo bute gode weorcan, 7 gyf se ealde beo buten
 eawfæstnysse. Se junge buten gehyrsumnysse 7 se welige buten
 ælmesdæden, wif buten sydefullnysse, 7 hlaford bute mihte, 7 gyf
 se cristene byð sacfull 7 gyf þearfe byð modig. Gyf se cyng byð
 25 unrihtwis 7 se biscop gemeleas, þ folc buten steore, oððe folc
 buten æ. Nu gyf se wyte byð but[en] gode weorcan se þe oðre
 mannen scolde syllen gode bisne, hwu ne byð sone his lare þan
 læwede mannen unwurð, gyf he sylf nyle don, swa swa he heom
 to done tæhð? Ne byð se lare freomful, gyf se larðeaw mid
 30 weorcan towurpð his bodunge. Eft gyf [fol. 16 a] se larðeaw
 dweleð, hwa byð his larðeaw syððen? Gyf þ eage ablindeð, ne
 byð seo hand lochigende. Se ealde mann þe byð buten æwfæstnysse
 byð þan treowwe gelic, þe leaf berð 7 blostmen, 7 nænne wæstme
 ne berð, 7 byð unwurð his hlaforde. Hwæt byð æfre swa stuntlic,
 35 swa þ se ealde nelle his mod to Gode gewænden mid goden inge-

These vices
 destroy
 righteous-
 ness and
 hinder
 belief.

1. The wise
 without
 good works.

2. The old
 without
 religion.

hyde, þonne his lymen hym cyðeð ꝥ he ne byð cwica lange? Junge mannen mæg tweonigen hweðer heo moten libben, 7 se ealde mæg wyten gewiss him þone deað. þan ealden is to warnigen wið þa yfele geðohtes, for þan þe seo heorte ne ealdeð, ne eac seo tunge, ac þas twegen dæles derigeð of þan ealden. Wyte for þy se ealde 5 hwæt his elde gedafenige, 7 þa þing forseo þe his sawle derigeð.

3. The young
without
obedience.

Se þridde unðeaw is on þyssen wurlde, ꝥ se junge mann beo buten gehersumnyse. Unwurð byð se on elde ꝥ him oðre mænn þenigen, se þe on jugoðe nele his eldren gehersumigen. Ure Hælend on his jugoðe wæs gehyrsum his magen, 7 his Heofonlice Fæder he 10 gehyrsumode oð deað. Swa swa þan ealden gedafonigeð dugende þeawas [fol. 16 b] 7 geripode syfernysse, swa gerist þan jungan ꝥ he habbe gehyrsumnyse 7 underðeodnyse. Godes æ beot eac ꝥ mann arwurðige symle his fæder 7 moder mid mycelre underðeodnyse, 7 gyf he heo weregað, he byð wurðe deaðes. Se feorðe 15 unðeaw is, ꝥ se welige mann beo buten ælmesdæden, 7 bedigelige his feoh, 7 geornlice healde him to hellewite. Ungesælig byð se gitsera, þe þurh his gesælðe losað, 7 for þan gewitegendlice þingan forwurða on ecnyse; 7 gesælige byð symle þa mildheorte, for þan þe heo gemeteð þa mildheortnyse eft. Se þe dælð ælmesse for his 20 Drihtenes lufen, se behytt his goldhord on heofone rice, þær nan sceaðe ne mæg his madmes forstelen, ac heo byð beo hundfealden gehealden him þær. On manegan þingen man mæg wyrce ælmesen,

4. The rich
without
charity.

There are
many kinds
of alms-
giving.

on æte 7 on wæte 7 on gewæden eac 7 on cumliðnyse, ꝥ man cumen underfo, 7 gyf man seocne geneoseð, oððe sarigne gefrefroð, 25 oððe blindne lætt, oððe berð wanhale, oððe wanhale gelæcneð, gyf he læcedom cann, oððe ræd tæcheð þan þe rædes behofeð, oððe gyf he miltseð þan mæn þe hine abealh, oððe gyf he geheregodne [fol. 17 a] of hæftuoðe gedeð, oððe gyf he forðfarene fereð to byrigene; ealle þiss byð ælmesse, 7 eac ꝥ mann beswinge þone 30 stunten for steore, se þe steren sceal, for þan þe he deð mildheortnyse, gyf he þone man gerihtlæceð. Ne licge on þine horde, ꝥ þan hafeleasen mæg freomigen to bigwisten, for þan þe þu ne brucst ane þinne welena þeh þu heo wolice healde. Þu gaderest ma 7 ma 7 mæn cweleð hungre, 7 þine welen forrotigeð ætforen 35 þinen eagen. Doð swa swa Drihten cwæð, 'Dæleð ælmesen 7 ealle þing eow byð clæne,' þiss he cwæð on his godspelle. Se fiste unðeaw is, ꝥ wif beo unseodefull. Unseodefull byð scame for

5. Women
without
chastity.

wurde, 7 þ̅ unsedefulle wif byð unwurð on life, 7 eft æfter life nan edlean næfð æt Gode. Wisdom gerist weren 7 wifen sydefullnysse, for þan seo sydefullnysse gescylt heo wið unðeawes; þær þær seo seodefyllnysse byð, þær byð eac clænnysse, 7 þ̅ seodefulle wif
Chastity subdues vices.

5 onscuneð gittsunge 7 ceaste ne astyreð, ac gestilleð gramen 7 forsihð galnysse 7 grædignysse gemetegað. Heo heo warneð wið druncannysse 7 wordlunge ne lufeð. [fol. 17 b] Witodlice seo sydefullnysse gewyllt ealle unðeawes, 7 gode þeawes heo healt þe Gode lichigeð 7 mannen. Se sixte unðeaw is, þ̅ se þe to hlaforde
6. Rulers without courage.

10 beo gesett, þ̅ for modeleaste ne muge his mannen don steore, ac byð he swa mihtealas on his modes strece, þ̅ he his underðeodden egesigen ne dearr, ne to nane wisdom he gewissigen nele. Sume hlafordes genealæceð þurh heora hlafordscipe to Gode, swa swa Moyses se arwurðe, þe to þan Ælmihtigen spæc 7 sume on heora
A good ruler must be true to his word.

15 anweald þone Ælmihtigen græmigeð, swa swa Saul dyde, þe forseh Godes hæse. Se hlaford sceal beon liðe þan goden 7 egefull þan dysigen, þ̅ he heora dysig alecge, 7 he sceal beon wordfæst, 7 wyten hwæt he clypige, hine man sceal lufigen for his liðnysse 7 þa dysige scylen ondræden hine symle. Elles ne byð his gefadung ne fæst
7. Quarrelsome Christians.

20 ne langsum. He sceal beon swa geworht, þ̅ him wið mote specan, 7 swa hwæt swa he wreca, wreca for rihtwisnysse, na for his agene yrræ, ac for Godes ege. Hit is gewriten on bocan, þ̅ se byð eall swa scyldig, se þe þ̅ yfel geðafoð, swa swa se [fol. 18 a] þe hit deð, gyf he hit gebeten mæg, 7 emb þa bote ne hogeð. He sceal hine
7. Quarrelsome Christians.

25 geðeodan mid þeawfæstnysse to Gode, for þan þe he nane mihte habben, ne mæg to rihte buten Godes fylste, swa swa God sylf cwæð. Se hlaford sceal hogien þ̅ he habbe Godes fylst, 7 he ortruwigen ne sceal ahwar beo Godes fultume. Gyf God byð his gefylste, ne byð his mihte forseowen, for þan þe nan mihte nis
7. Quarrelsome Christians.

30 buten of Gode, se þe ahefð of mixe þone mann þe he wyle, þeh he wædle wære, 7 wyrceð hine to ealdre. He awyrpþ þa modige of heora mihte-setle, 7 ahefð þa eadmede, þ̅ eall middeneard beo Gode underðeodd 7 beðurfe his wuldres. Se seofode unðeaw is þ̅
7. Quarrelsome Christians.

35 gehaten, þ̅ is se cristene mann, þe on Criste is gefulhtod. Gyf he þonne byð sacfull, ne byð he soðlice cristene. Nis nan mann soðlice cristen, bute se þe Criste geefenlæceð. Crist sylf nolde fliten, swa swa his Fæder cwæð beo him, 'Efne her is min cild

The peace-
makers are
the children
of God.

8. The poor
with pride.

'Blessed are
the poor in
spirit.'

9. Un-
righteous
kings.

A good king
must be
righteous,
true in his
judgements,
and a pro-
tector of the
poor.

þe me is swyðe leof, 7 ic sette minne Gast soðlice ofer hine. Ne flitt he mid ceaste, ne saca ne astyreð, ne on [fol. 18 b] stræte ne gehyrð ænig mann his stæmne.' He cwæð eac on his godspelle, þ þa byð Godes bearn, þa þe gesibsumie byð, 7 saca ne astyrigeð. Swa swa þa gesibsumie soðlice Godes bearn byð, swa byð eac þa sacfulle 5 soðlice deofles bearn. Ealle we clypigeð to Gode 7 cweðeð, '*Pater noster*, þu ure fæder þe eart on heofone.' Ac we ne mugen habben þone heofonlice eðel bute we fram eallen sacan orsorge beon. Se ehteðe unðeaw is, þ se þearfe beo modig. Manig mann næfeð æhte, 7 hafeð modignysse swa þeh, 7 is earm for wurlde 7 ungesælig 10 for Gode, þonne he arærð his mod mid modignysse ongean Gode, 7 nele on his ermðe eadmodnysse healden. Crist cwæð on his godspelle beo þan gastlice þearfen, '*Beati pauperes spiritu quoniam ipsorum est regnum celorum*.' 'Eadige synd þa þearfen, þa þa on gaste synd þearfen, for þan þe heom byð forgyfen 15 heofonrices myrhðe.' Þa byð þearfe on gaste, þa þa for Godes lufe byð eadmode, for þan þe þæs modes eadmodnysse mæig begyten Godes rice, raðer þone se hafonleaste þe of henðe becumð. Witodlice þa rice, þe rihtlice libbeð mugen beon getealde betwux Godes [fol. 19 a] þearfen, gyf heo eadmodnysse habbeð 7 oferflowednysse 20 forlæteð, swa swa Dauid cyng cwæð beo him sylfen, '*Ego uero egenus 7 pauper sum, Deus adiua me*.' 'Ic eam wædle 7 þearfe, God fylst þu me.' Se modige þearfe, for his modes upahafennysse, is to rícen geteald rihtlice on bocan, 7 se eadmode rice þeh he habbe æhte, mæig beon Godes þearfe, gyf he Gode gecwemð. Se 25 nigoðe unðeaw is, þ se cyng beo unrihtwis. Se cyng byð gecoren to þan þe him cyðð his name. *Rex* we cweðeð cyng, þ is gecweden Wissigend, for þan þe he sceal wissigen mid wisdomes his folc, 7 unriht alecgen, 7 þone geleafa aræren, þonne byð hit earmlic gyf he byð unrihtwis, for þan þe he ne rihtlæceð gyf he unrihtwis 30 byð sylf. Þæs cynges rihtwisnysse arærð his cynegetle, 7 þæs folcas steora gestaðeleð his soðfæstnysse; þ is cynges rihtwisnysse þ he mid riccetre ne ofsitte, ne earmne ne eadigne, ac ælcen deme riht. He sceal beon bewerigend wydewena 7 steopcildena, 7 stale alecgen, 7 forliger gewitnigen, 7 þa arlease adræfen of 35 his earde, mid eallen wiccecræft alegggen, [fol. 19 b] 7 wigelunge ne gemen. Weotan him sculen ræden 7 he ne sceal beon weamod. Godes mynster he sceal myndigen æfre, 7 feden þearfe, 7 fæstlice winnen wið onsigendne here, 7 healden his eðel.

He sceal soðfæste mænn setten him to gerefen, 7 for Gode libben his lif rihtlice, 7 beon earfoð on ræde 7 eadmod on stillnysse, 7 his ofsprynge ne geðafige þ heo arlease beon. He sceal hine gebiddan on gesetten timen, 7 ær mæltimes metes ne on-
 5 byrigen. For þan þe hit is awriten, þ wa þære þeode þær se cyng byð cild, 7 þær þa ealdormænn eteð on ærnemorgen uneawfæstlice. Gyf se cyng wyle mid carfullnysse healden þa foresæde beboden, þonne byð his rice gesundfull on life, 7 æfter life he mot faren to þan ecen for his earfoðnysse. Gyf he þonne forsihð þas gesett-
 10 nysse 7 lare, þonne byð his eard gehearemed foroft, æigðer gea on heregunga, gea on hungre, gea on cwealme, gea on wederen, gea on wild deoran. Wyte eac se cyng hwu hit is gecweden on bocan gyf he rihtwisnysse ne healt, þ swa swa he ahafen is on his cynesetle toforen oðre mannen, swa he byð genyðerod on þan nyðemestan
 15 witen [fol. 20 a] under þan unrihtwisen, þe he unrædlice ær geheold. Se teoðe unðeaw is, þ se biscop beo gemeleas. *Episcopus* is Grechiss name, þ is on Leden '*Speculator*', 7 on Ænglisc 'Sceawere,' for þan þe he is gesett to þan þ he ofersceawigen scule mid his gemene þa læwede, swa swa God sylf cwæð to Ezechiele þan
 20 witega, '*Speculatorem dedi te domui Israelis*,' þ is, 'Ic þe gesette to sceawere soðlice mine folca Israelis hirde, þ þu gehere min word, 7 of mine muðe mine spæce him cyðe.' Gyf þu þan arleasen nelt his arleasnysse asecgen, þonne swelt se arlease on his arleasnysse, 7 ic ofga æt þe mid gramen his blod. Gyf þu þonne warnest þone
 25 arlease were, 7 he nylle gecyrren fram his synnen þurh þe, he swylt on his unrihtwisnysse 7 þin sawle byð aleded. Gyf se biscop beo gemeleas þonne he Godes bydel is, 7 to larðeawe gesett þan læweden folca, þonne losigeð feale sawlen 7 he sylf forðmid, for his gemeleaste, ac þ folc byð gesælig þurh snoterne biscop, þe heom sæið
 30 Godes lare, 7 healt heo under Gode swa swa god herde, þ heo beon gehealdene, 7 he habbe þa mede. [fol. 20 b] Se ændlyfte unðeaw is, þ folc beo buten steore. Feale byð stuntnyssen, þær þær nan steo(re) ne byð, 7 þær þ dysig byð orsorh, 7 þ gedwyld rixeð, þær byð yfel to wunigen ænigen wisen mænn. Beo þan cwæð se
 35 sealmwyrhte þysen worden clypigende, '*Apprehendite disciplinam nequando irascatur dominus 7 pereatis de uia iusta*'; þ is, 'Underfoð steore pelæste God yrsige wið eow 7 ge þonne losigen of þan rihten weige.' Eac Paulus se apostol cwæð on his pistole, 'Þurh-wunigeð on steora, 7 (ge)witodlice byð swylce forligeres, gyf ge

Woe to the people when the king is a child.

10. Careless bishops.

The people are blessed when the bishop is a good shepherd.

11. People without discipline.

12. People
without
law.

Christ is the
way, the
truth, and
the life.

God's pro-
mise to the
faithful.

libbeð abuten steore.' Eft se witega Ysaiaſ be þan ilcan cwæð,
'*Quiescite agere peruerse, discite bene facere.*' 'Geswicað þwyr-
licre dædon, 7 leornigeð god to done.' Dauid cwæð eac, '*Declina*
a malo 7 fac bonum.' 'Buh fram yfele 7 do god.' Gyf þu
unscæddig seo, gescild þe wið yfel, 7 gyf þu scæddig wære, 5
gewænd þe fram yfele, þelæste þu steoreleas losige on ænde. Se
twelfte unðeaw is, þæt folc beo buten æ. We ne moten nu healden
Moyses æ on þan ealde wisen æfter ures Hælendes tocyme, ac we
scylen gefyllen swa swa (we) fyrmest mugen þæs Hælendes beboden,
7 þa byð us for æ, for þan þe we byð buten him, gyf [fol. 21 a] we 10
his beboden ne healdeð. Manege weges synd swa swa se wisdom
clypeð; þe mannen þynceð rihte, ac heo swa þeh gelædeð to deaðe
on ænde, þa þa him dyselice folgigeð. Se þe Godes æ forlætt, seo
þe is ure weig, se sceal mistlice faren on manegan gedwylden.
Crist sylf is se weig, swa swa he sæde beo him. '*Ego sum uia 7* 15
ueritas 7 uita.' 'Ic sylf eam se weig 7 soðsæstnysse 7 lif. Nan
mann ne mæg becumen to minen Heofonlice Fæder bute þurh
me.' Ac we byð þurh Crist to heofone gebrohte, gyf we his
biggenges healdeð. þa þa buten Godes æ 7 Godes gesetnysse
libbeð, þa byð buten Gode æfre wunigende. Drihten sylf behet 20
þiss þan þe healdeð his beboden. '*Ecce ego uobiscum sum*
omnibus diebus, usque ad consummationem seculi.' 'Ic sylf beo
mid eow soðlice ealle dagen, oððe geændunge þysser wurlde.' Se
Hælend us gewissige to his wille symle, þæt ure sawlen moten siðigen
eft to him æfter ure life, to þan ecen life, þæt he ure sawlen underfo, 25
þe he asænde to þan lichamen. Sy him a wuldor 7 wurðmynt.
Amen.

VII

DE VIII PRINCIPALIBUS VICIIS.

There are
eight
cardinal
sins.
1. Greed.

NU syndon ehte heafod-lehtres þe us onwinneð swyðe. An is
gecweðen '*Gula*', þæt is 'gifyrnysse' on [fol. 21 b] Ænglisc. Seo 30
deð þæt mann ett ærtime 7 drincð, oððe he eft to mycel nymð on æte
oððe on wiste, seo fordeð æigðer gea sawle gea lichame, for þan þe
heo macað þan mænn mycele untrumnyſse, 7 to deaðe gebrincð
mid ormæten dræncen; he fordeð eac þa sawle, for þan þe he sceal
synegian oft, þone he sylf nat hwu he færð for his feondlice 35

5 MS. scæddig.

32 wiste] C. C. C. MSS. 6 wate.

dræncean. Se oðer lehter is forleger, 7 ungemetegod galnysse. Se
 is gehaten '*Fornicatio*', 7 he befylð þone mann, 7 macað of Cristes
 lymen myltestrena lymen, 7 of Godes temple, gramena wununga.
 Se þridde is '*Auaritia*', þ is seo yfele gitsung, 7 seo is wyrtrume
 5 ælcere wohnysse, heo macað reafiac 7 unrihte domes, stale 7 leasunge
 7 forsworennysse, heo is helle gelic, for þan þe heo habbeð bute
 unafylledlice grædignysse, þ he(o) fulle ne byð næfre. Se feorðe
 lehter is '*Ira*', þ is on Ængli[s]c 'weamodnysse', se deð þ se mann
 nah his modes gewæld, ac macað manslehtes 7 mycele yfela. Se
 10 fife is '*Tristicia*', þ is þysser wurlde unrotnysse, þone se mann
 geunrotsoð ealles to swyðe for his æhte lyre, þe [fol. 22 a] he
 lufode to swyðe 7 citt þonne wið God, 7 his synne geecneð. Twa
 unrotnysse synd, an is þeos yfele, 7 oðer is halwende, þ man for
 his synnen geunrotsige. Se sixte lehter is '*Accidia*' gehaten, þ is
 15 'asolcannysse' oððe 'slæwðe' on Ænglisc, þonne þan mænn ne
 lyst on his life nan god don, 7 byð him þonne mycel yfel þ he
 ne mæg nan god don, 7 byð æfre ungeare to ælcere duguðe. Se
 seofode lehter is '*Jactantia*', þ is 'idel-gelp' on Engliscre spæce,
 þonne se mann byð lofgeorn 7 mid liccetunga færð, 7 deð forgelpe
 20 gyf he hwæt dælen wyle, 7 byð þonne se blyse his edlean þære
 dæde, 7 his wite his anbiðeð on þære towearden weordle. Se
 ehteðe lehter is '*Superbia*' gehaten, þ is on Engli[s]c 'modignysse'
 gecwedon. Seo is ord 7 ænde ælcere synne, seo geworhte ængles to
 atelicen deoflen, 7 þone mann macað eac, gyf he modegað to swyðe
 25 þæs deofles gefere, þe feoll ær þurh heo.

VIII

DE VIII VIRTUTIBUS.

NU synden ehte heafodmægna, þa mugen oferswiðen þa foresæde
 deoflen, þurh Drihtenes fylste. An is '*Temperantia*', þ is
 'geme[fol. 22 b]tegun' on Ænglisc, þ man beo gemetegod, 7 to
 30 mycel ne pygge on æte 7 on wæte, ne ær time ne gereordie.
 Nytene etað swa ær swa heo lit habbeð, ac se gescadwise mann
 sceal chepen his mæles, 7 þonne mid gescade his gesettnysse
 healden, þonne mæg heo oferswiðen swa þa gifornysse. Seo oðer
 mihte is '*Castitas*', þ is 'clænnysse' on Ænglisc, þ se læwede
 35 hine healde buten forligere on rihten sinscipe mid gescadwis-

There are
 eight cardinal
 virtues.
 1. Temper-
 ance.

2. Chastity.

- nysse, 7 se gehadode Godes þeowe healde his clænnysse, þonne byð oferswiðed swa eac seo galnysse. Seo þridde mihte is
3. *Liberality.* 'Largitas', þ is 'cystignysse' on Ænglise, þ mann wislice aspende, na for wurldgelpe þa þing þe him God lænde, on þysen life to brucane. God nyle þ we beon grædige gitseres, ne eac for wurld- 5 gelpe forwurpen ure æhte, ac dælen heo mid gescade, swa swa hit Gode lichige, 7 gyf we ælmesse doð, don heo buten gelpe, þonne muge we swa fordon þa deofollice gitsunge. Seo feorðe mihte is
4. *Patience.* 'Pacientia', þ is 'geðyld' gecweðen, þ se man beo geðyldig 7 þolemod for Gode, 7 læte æfre his gewitt geweldre þone his eorre, 10 for þan þe se Hælend cwæð þuss on his godspelle, [fol. 23 a] 'In patientia uestra possidebitis animas uestras,' þ is on Ænglisere spæce, 'On eowre geðylde ge habbeð eower sawle soðlice gehealden.' Se heofonlice wisdom cwæð, þ yrre hæfð wununge on þæs dysigen bosme, þonne he byð to rædmod, 7 se ealwealdende Deme demð 15 æfre mid smylnysse, þy we sculen mid geðylde oferswiðen þ yrre. Seo fiste mihte is 'Spiritalis leticia', þ is seo 'gastlice blisse', þ man on Gode blissige betwux unrotnysse þysser reðen wurlde, swa þ we on ungelimpen (to) ormode ne beon, ne eft on gesælðen to swyðe ne blissigen, 7 gyf we forleoseð þas hlæne wurd þing, þonne scule we 20 wyten þ ure wunung nis na her, ac is on heofone, gyf we hopegeð to Gode; þider we sculen eflan of þysser earfoðnysse mid gastlicere blisse, þonne byð seo unrotnysse mid eallen oferswiðed mid uren geðylde. Seo sixte mihte is 'Instantia boni operis', þ is 'anrædnysse godes weorcas'. Gyf we byð anræde on uren gode weorcan, 25 þonne muge we oferswiðen þa asolcannysse, swa for þan þe hit byð langsum bisemær, gyf ure lif byð unnytt here. Seo seofode mihte [fol. 23 b] is seo soðe lufe to Gode, þ we on gode weorcan Godes lufe cepen, na ideles gelpes þe him is andsæte; ac uten don ælmesse swa swa he us tæhte, Gode tolofe, na us to hlysan; þ God 30 sy geherod on uren gode weorcan, 7 se idele gelp us beo æfre unwurð. Seo ehteðe mihte is seo soðe eadmodnysse, gea to Gode gea to mannen, mid modes hlutternysse, for þan se þe byð wis, ne byð he næfre modig. On hwan mæg se man modegien þeh he wylle, ne mæg he on geðingðen, for þan þe feala synd geðungenre. 35 Ne mæg he on his æhte, for þan þe he his ændedæg nat, ne on nane þingan he ne mæg modegigen gyf he wis byð. Nu ge habbeð geherd hwa þas halge mægn oferswiðeð þa lehtres, þe

deofol besawð on us, 7 gyf we nylleð heo oferswiðen, heo besænceð us on helle. We mugen þurh Godes fylst þa seondlice lehtres mid gecampe oferwinnen gyf we chenlice fihteð, 7 habbeð us on ænde þone ece wurðment a mid Gode sylfen gyf we swincað nu her.

IX

OF S. JOHANNE BAPTISTE.

SE godspellere Lucas, awrat on Cristes bech beo acænnednysse [fol. 24 a] Johannes þæs fulhteres, þuss cweðende, 'Sum æwfæst Godes þeign wæs gehaten Zacharias. His gebedde wæs gecegd Elisabeth. Heo bute wæron rihtwise ætforen Gode, on his bebodan 7 rihtwisnysse forðsteppende buten tale. Næs heom cild gemæne, for þan þe Elisabeth wæs untemende 7 heo bute wæron þa forwerode. Hit gelamp æt sumen sæle þ Zacharias eode into Godes temple, þa mid þan þe he on his gebeden stod, him æteowde Godes hehængel Gabriel 7 him to cwæð, "Ne beo þu afyrht Zacharia, se Ælmihtige Wealdend þe het cyðen, þ he geherde pine bene, 7 þin wif sceal acænnen sune, 7 þu gecegst his name Johannes, hit þe byð mycel blisse 7 manega on his acænnednysse fagenigeð. He byð mære ætforen Gode, ne æbyrigeð he wines drænc, ne nan þære wæten þe mæn of druncnigeð. He byð afylled mid þan Halgen Gaste on his moder innoðe. He gebegð feole þæs folcas Israeles to Gode, 7 he forstepð his Drihtene on gaste 7 mihte þæs witegan Helian, þ he geðwærlæce fædera heortan to heora bearnen, 7 þ he gebege þa ungeleaffulle to rihtwi[fol. 24 b]sen snoternysse 7 fulfremod folc Gode gearchigen." Zacharias him andwyrde, "Hwu mæig ic pine worden geleafen, for þan þe wyt synden forwerede to bearnes gestreone?" Se ængel cwæð, "Ic eam Godes hehængel, 7 dæighwamlice ic stande ætforen his gesihðe 7 he me sænde to þe piss to cyðene. Nu for þinre ungeleaffullnysse beo þu dumb oððet min bodung gefyllod sy." He þa adumbode 7 swa unspechinde ham gewende. Þa æfter feawe dagen geecnode his wif Elisabeth 7 on gefylledre time sune acænnude. Hire gesibblings 7 nehgebures þæs sægenoden, 7 wolden þan cilde name gescyppen Zacharias, ac seo ealde cænnestie Elisabeth wiðcwæð þan magen, "Ac beo he gecegd Johannes." Heo andwyrden,

The words of St. Luke concerning St. John the Baptist.

Gabriel told Zacharias God would grant him a son, who should be called John.

Zacharias made dumb because of his unbelief.

4 MS. wurðment.

c 2

The father wrote, 'His name is John', and his tongue was loosed.

"Hwy wiðcwedst þu uren geðeahthen? Nis nan mann on pinre mæiðe Johannes gehaten." Heo þa becnedan þan dumben fæder hwæt him beo þan geðuhte. Se fæder þa awrat, His name is Johannes. Þa mid þan gewrite wearð his muð geopenod 7 his tunge unbunden to rihtre spæce. Hwæt þa asprang mycel 5 (h)oge ofer heora nehgebures 7 þ̅ wunder wearð swyðe gewidmærsod 7 cwæð æghwa [fol. 25 a] on his geðanca, "Hwæt wenst þu þ̅ þiss cild beon wylle?" Godes mihte soðlice wæs mid þan cilde 7 se fæder wearð mid þan Hælgan Gaste afyllod 7 witegende herede God, "Seo geblotsod Drihten Israele God, for þan þe he geneosode his folc 10 7 alesde." Þæt cild þeah, 7 wæs gestrangod mid Godes gaste. Þa þa he gewittig wæs, he forbeah þæs folcas neaweste 7 werldlice unðeawes 7 wunode on westene oð fullen wæstme. Eall his reaf wæs gewefen of olfendes hæren, his bigleofe wæs stiðlic; ne dranc he wines drænc ne nanes gemængedes wæten, ne gebrowenes. 15 Ofet hine fedde, 7 wude hunig, 7 oðre waclice þing.'

X

IN FESTO SANCTI PETRI APOSTOLI.

Venit Jesus in partes Cesaree Philippi. 7 reliqua.

The words of St. Matthew concerning Christ.

'Thou art the Christ, the Son of the living God.'

MATHEUS se godspellere awrat on þære godspellice gesettnysse, þuss cweðende, 'Drihten com to anre burhscire, þe is gehaten 20 Cesarea Philippi, 7 befran his gingre hwu mæn beo him cwiddedan. Heo andsweredan, "Sume mæn cweðeð þ̅ þu seo Johannes se fulhtere, sume secgeð þ̅ þu seo Helias, sume Jeremias, oððe sum oðer witega." Se Hælend þa cwæð, "Hwæt secge ge þ̅ ic seo?" Petrus him andswerode, "Þu eart [fol. 25 b] Crist, þæs lyfigenden Godes Sune." 25 Drihten him cwæð to andswere, "Eadig eart þu Simon, culfre bearn, for þan þe slæsc ne blod þe ne onwreah þas geleafa, ac min Fæder se þe on heofone is. Ic þe secge, þ̅ þu eart stænen, 7 ofer pysne stan [ic tymbri]ge mine cirice, 7 helle gaten naht ne mugen ongean heo. Ic betæce þe heofonrices cægen; 7 swa hwæt swa þu 30 bintst on eorðen, þ̅ byð gebunden on heofone, 7 swa hwæt swa þu unbin[t]st on eorðen, þ̅ byð unbunden on heofonen."

29 ic tymbrige is from Camb. MS., Camb. Univ. Lib. In MS. Vesp. there is an erasure, but ge is visible.

XI

OF JACOB, JOHANNES BRODER.

DÆT Judeissce folc brohte þan hundredes ealdren feo. for þy þæt heo mosten Jacoben swa ateon swa heo wolden, 7 he heom þæs leafe sealden. Heo genamen hine þa 7 hine gehæften. Þa wearð mycel gefit betwux þan cristenan 7 þan hæðenan. Þa cwæð sum þæt hit riht wære þæt man lædde Jacoben forð to heora gesamnunge, 7 geherdan his word æfter heora æ, 7 man dyde þa swa. Þa cwædon þa sunderhalgen to Jacobe, 'Hwy bodest þu þone Hælend, þe wæs ahangen, swa swa we ealle wyten, betwux þan sceððen?'

10 Jacobus [fol. 26 a] soðlice wæs afulled mid þan Halgen Gaste, 7 heom to cwæð, 'Gehyreð nu broðre þa leofeste, ge þe telleð eow beon Abrahames bearn. Ure Drihten behet Abrahame ure fæder þæt on his sæde byð yrfeweardod ealle þeoden. Soðlice his sæd næs na ofer Ismaele, ac ofer Isaac, swa swa God sylf cwæð to

15 Abrahame, "On Isaac byð þin sæd geceged," 7 soðlice ure fæder Abraham wæs geteald to Godes freond ær þan þe he embsnyðen wære, 7 ær þan þe he freolsdæg wurðode, 7 ær þan þe he ænige godcunde æ cuðe oððe wyste. Gyf þonne Abraham is geworden Godes freond gelyfende, hwý mycele swyðere byð se Godes feond

20 þe ne gelyfð on hine?' Þa Judees cwædon, 'Hwæt is se þe ne gelefð on God?' Jacobus andswerode, 'Se þe ne gelefð þæt on Abrahames cynne byð geerfeward ealle þeode, 7 se þe ne gelyfð þæt Moyses cwæð to his folca, "God awecð eow mycelne wytega 7 mærne of eower gebroðren, (7) þone ge scylan geheren on eallen þingan

25 swa swa me on þan þe he eow bebeott." Þiss he forewitegode þurh God sylfne 7 þurh his wissunge. [fol. 26 b] Eft Isaias forewitegode beo ures Drihtenes tocyme 7 cwæð, "Efne mæden byð geeacnod on innoðe, 7 cænð cild, 7 his name byð Emmanuel, þæt is on smeagunga, God sy mid us." Eft Jeremias cwæð, "Eala þu

30 Jerusalem, efne þin alesend cumð 7 þiss byð his tacne. Blinde eagen he onlihteð, 7 deafen he forgyfð gehyrnysse, 7 mid his stefne he awecð deade to life." Eft Ezechiel se wytega cwyðð, "Eala þu Syon, þin king cumð 7 þe gestaðeleð." Daniel soðlice cwæð, "Swa swa mannes bearn God cumð to mannen, 7 he geahneð him ealdor-

The Jews took James and imprisoned him.

James was filled with the Holy Ghost, and said, 'Listen now, ye who reckon yourselves to be the children of Abraham.'

Isaias prophesied the coming of Our Lord.

God said to David, 'Of the fruit of thy body shall I set upon thy throne.'

'My flesh resteth in hope, because Thou wilt not leave my soul in hell, nor suffer Thy Holy One to see corruption.'

St. James said, 'I pray that every one of you repent you of your sins.'

domes 7 ealle mihten," 7 soðlice se Halga Gast clypode purh Dauid 7 þuss cwæð, "Min Drihten cwæð to mine Drihtene, þu eart min bearn for þan ic þe todæg asænde to mannen." Eft fæder stæfne wæs gehyrd of heofone þuss cweðende, "He gecegð me his fæder 7 ic hine asette ofer callen eorðlice kingen." To Dauiden sylfen 5 God cwæð, "Of wæstmne þines innoðes ic sette ofer pinne hehsetle." Beo his þrowunge soðlice Isaias se witega cwæð, "Swa swa unscaðig lamb God wæs gelædd to slege." Eft Dauid cwæð purh þone Halgen Gast, "Heo adrifen mine handen 7 mine [fol. 27 a] fet 7 gerindan ealle mine ban. Heo soðlice me ymbsceawodan 7 me 10 beheoldan 7 todældan min reaf 7 hluten heom betwynen." Eft on oðre stowe se witega cwæð beo ures Drihtenes þrowunge, "Heo sænden on minne mete gealle 7 on minne drænc eced." Beo his deaðe soðlice is gecweðen, "Min flæsc resteð on hyhte, for þan þe þu ne forlætest mine sawle on helle, ne þu ne lætest þine halgen 15 geseon nane brosnunge." Eft beo his æriste he sylf cwæð to his Fæder, "Ic arise of deaðe 7 ic cume to þe 7 mid þe wunige, 7 for wædlena ermðen 7 for heofunga þearefena ic arise of deaðe" cwæð Drihten. Beo his upastigennysse is awriten soðlice þ, "He asteah on hehnysse 7 þa gehæfte he gelædde of hæftnysse" 7 eft, "He 20 asteah ofer cherubin þan ængle werode 7 swa fleah on heofones." Eft Anna, Samueles moder, cwæð, "Drihten asteah geond heofones 7 his mihte ateowde," 7 manege oðre gecyðnysse synd gewritene on þære æ beo ures Drihtenes upstige to heofone, 7 he nu sitt æt his Fæder swyðre, 7 cumð to demen cwican 7 deaden swa swa se 25 wi[fol. 27 b]tega cwæð, "Ure Drihten Crist witodlice cumð, 7 he nane swigeð, 7 fyr on his ansyne beornð, 7 on his embhwyrft byð swyðlic hreohnysse". Þas þing synden sume gefyllode eornestlice on uren Drihtene Hælende Criste 7 forðgewitene, 7 þa þa gyt gewitene ne synd, sculen beon ealle gefyllde, swa swa hit forewite- 30 god is. Soðlice Isaias cwæð beo þan mycelen dome þe toweard is, þ deade ariseð of heora byrigene, 7 byð geedewicode ealle þa þa nu on byrigene resteð. Eac Dauid se salmscop cwæð, þ God hæfð þone mihte þ he æghwylcen mænn forgelt beo his gewyrhten.' 'Nu bidde ic leofa gebroðre,' cwæð Sanctus Jacobus, 'þ æghwylc 35 eower dædbote do his synnen, þ he þonne ne þurfe yfel onfon æfter his gearnunge. Se þe hine sylfne wat beo ænige dæle scyldigne,

36 MS. don] The long stroke of h in his coincides with the second limb of n in don.

- þ he þæs þrowunge geyfelode þe ealne middeneard mid his rode
alesde, he þæs dædbote do, þa hwile þa he on þyssen life seo, for þan
witodlice ne byð nane mænn dædbote alefd æfter þyssen life, ac hæfð
æghwylc an swa swa he her gearneð swa god swa yfel. Eornest-
lice [fol. 28 a] *David cwæð þurh þone Halgen Gast beo Drihtene, þ* David said
concerning
the Lord,
that the
Jews re-
warded Him
evil for
good and
hatred for
love.
þa Judees agulden him yfel for gode, 7 hatunge for his lufe þe he
heom gecyðde. Witodlice he arærde creoperes of heora cynne, þe
alefede wæron, 7 hreoflen he geclænsode, blinde he onlihte, 7 deofflen
he aflegde of wodsican mannen, 7 deade he awehte, 7 swa þeh ealle
þa Judees cwædan anre stefne þ he wære deaðes scyldig. 7 eac þ
wæs forewitegod þurh David hwu his agen discipul hine belæwde 7
to deaðe gesealde, þa he cwæð, "*Qui edebat panem meum ampliaruit
aduersum me supplantationem,*" þ is, "Se þe ett minne hlaf mid
me, þæncð me to beswican." Ealle þas þing, leofe gebroðre,
Abrahames bearn foresædan þurh þone Halgen Gast. Hwæt wene
þe nu gyf ge gelyfen nylleð on God, þ ge muge ætwinden þan ecen
wite þonne oðre þeode gelyfeð þære witegane stefne 7 þæra
behfædera? Ic cweðe, þ ge wel wurðe syn þ ge gewitnode beon,
ac ge ageð mycele þearfe, þ ge dædbote don eower synnen mid
teare gyten, 7 mid heofunge, þelæste us belimpe þ ilca þe belamp
þan wiðerræ[fol. 28 b]dan, þe David embe singð on his salmsange,
"*Aperta est terra 7 deglutiniuit Dathan 7 operuiuit super congregationem
Abyron.* Seo eorðe wearð geopened 7 forswearh Dathan, 7 ofer-
wreah heora gesamnunge, þe nolde dædbote don heora synnen, 7 heo
mid lege forbærnde wurdon." Þas þing 7 oðre gelice, Jacobus bodede
þan folca swa lange, þ God Ælmihtig him getyðode swa mycelne
gefean, þ eall þ folc þe þær gegaderod wæs, anre stefne clypode, 'Eala
þu h(a)lge Jacobus, mycel habbe we gesynegod 7 mycel habbe we to
yfele gedon. We biddeð eadmodlice nu, þ þu tæce us dædbote to
done.' *Sanctus Jacobus* heom andswerede, 'Eale ge leofe gebroðre,
ne scule ge nateshwan eow forðæncen. Gelyfeð on God 7 byð
gefulhtne, þonne byð ealle eower synnen adilogode.' Æfter
feawe dagen soðlice Abiathar se hæðene biscop geseh þ swa mycel
menige þæs folcas on Drihten gelefde. Þa astyrede he mycele saca
þan þan folca, 7 swyðlice ceaste þurh his feoh gestreon, swa þ an of
þan (sunderhalgen) of ða writeren befeng þæs halgen sweore mid
anen rape, 7 swa hine gelædde to Herodes cafertone þæs [fol. 29 a]

12 MS. gesealde(n).

36 sunderhalgen is written by the same hand above an erasure.

A cripple
besought
St. James to
heal him.

When Josias
saw the
cripple was
healed, he
prayed to
St. James
for forgive-
ness.

Abiathar
commanded
Josias to
curse the
name of the
Lord.

James asked
Josias, 'Be-
lievest thou
in the name
of the
Lord?'

kinges. Se wæs Archelaus sune. He het þa þ me hine beheaf-
digen scolde, 7 þa þa me hine to beheafdunge lædde. Þa gesæh
he sumne creopere licgende on his weige 7 þuss him to clypigende
wæs, 'Sæinte Jacob Hælendes Cristes ærendrace, ales me fram
þysse sare, for þan þe ealle mine leomen synd gecwylmode.' Se 5
halge Jacobus him andswerode, 'On mines Drihtenes name
Hælendes Cristes, þe onhangan wæs on rode galgan, for þæs lufe
me me læt nu to beheafdunge, aris nu upp ansund and bletse þinne
Scyppend middeneardes Hælend.' He þærrihte aras, 7 ongann
blissigende eornen, 7 bletsigen Drihtenes name Hælendes Cristes. 10
Þa se sunderhalge Josias þ gesæh, þe hine ær to beheafdunge
gelædde, ongann feallen to Jacobes foten þuss cweðende, 'Ic bidde
þe for þines Drihtenes name, þ þu me forgeofenysse sylle þæs þe ic
wið þe agylt habbe, 7 do me dælnymende beon þære ecen myrhðe.'
Þa undergeat se halge Jacobus þæt his heorte wæs geneosod fram 15
þan Ælmihtigen Gode, 7 cwæð to him, 'Gelyfst þu þ se sy soð God,
þe þa Judees on rode hengan?' Josias andswerode, 'Ic gele-
[fol. 29 b]fe, 7 þ is min geleafa nu oðð þysne time þ he is þæs
lyfigendan Godes Sune.' Þa wæs eall þiss gecyðð þan ealdorbiscope,
þe Abiathar hatte, 7 he let þa gehæften Josiam 7 him to cwæð, 20
'Gewisslice gyf þu ne gecerst fram Jacobe, 7 weregest þæs Hælendes
name þe he bodeð, mid him þu scealt beon beheafod.' Josias
andswerode, 'Aweregod beo þu 7 ealle þine lease godes, for þan þe
þu awendest þe fram þæs soðen Godes beboden. Mines Drihtenes
name, soðlice Hælendes Cristes þe Jacobus bodeð, is gebletsod on 25
ecnyse.' Þa het Abiathar beaten his muð pearle swyðe, 7 hine
syððen sænde to Heroden, 7 gewrit mid him þ me hine samod
beheafdigen scolde mid Jacobe. Þa heo becomen soðlice to þære
stowe þær me hine beheafdigen scolde, þa cwæð Sanctus Jacobus to
þan cwylleren, 'Ic bidde eow eadmoddre bene þ ær þan þe ge us 30
beheafdigen, doð us hider bringan wæter to,' 7 me brohte heom þa
to sesterfulne wæteres. Se halge Jacobus cwæð to Josiam, 'Gelyfst
þu on ures Drihtenes namen Hælendes Cristes þæs lyfigenden
Godes Bearn?' He andswerode, 'Ic gelefe.' [fol. 30 a] Se halge
Jacobus hine begat þa mid þan wætere 7 him to cwæð, 'Forgyf 35
me sibbe coss.' Mid þan þe Josias hine cyssinde wæs, þa asænde
he his hand ofer his heafod 7 worhte Cristes rodetacn ofer his
forheafde, 7 hine swa gebletsode. Josias wearð þa fullfremod on

18 oðð þysne] Read fram þysse?

geleafen ures Drihtenes Hælendes Cristes 7 on ænne time samod mid þan apostole gemartyrod wearð 7 ferdan swa to Drihtene to heofone rice. Ðan sy wuldor 7 wurðmynt a on ealra wurlde wurld. Amen.

Josias was baptised, and martyred with the Apostle.

XII

5 VI KĪ. AUG. SANCTORUM SEPTEM DORMIENTIUM.

WE wylleð eow eac gereccen scortlice, þ̅ nu æfter twam dagen is þære seofan slæperan gemynd, þære naman synd þus gecwedenne, Maximianus, Malchus, Martinianus, Dionisius, Johannes, Seraphion, Constantinus. Ða seofen geleaffulle Godes cæmpen 10 wæron, on Decies dagen þæs caseres, wunigende on þære byrig Ephesum. Heo wæron æðelborene for wurlde, and wurden to þan hæðene cwekmere gewreigde for heora cristendome. Ða nolde he heo swa higendlice acwellen, ac let heom fyrst, for heora [fol. 30 b] æðelborennysse, þ̅ heo heo beðæncen scolden, 7 bugen to his 15 hæðengylde, þonne he eft come; oððe heora lichamen scolden beon mid mistlicen tyntregan gecwylmede. Decius þa gewende to oðren burgen, to tyntregian þa cristene, 7 þa seofen Godes þeignes beceapodan heora æhte wið feo, 7 þ̅ pearfen digellice dælden, 7 eodan of þære byrig into ane myclen scræfe under anre dune, 20 7 þære on gebedan purhwuneden dægiges 7 nihtes. Eft þa þa Decius com, þa het he heo gelangian. Ða wearð him gesæd þ̅ heo on þan scræfe behydde wæron, 7 he þa gehathyrt het fordytten þæs scræfes muð mid ormætan weorstanen. Ac se mildheorte God hæfde lytle ær heo ealle geswefede binnen þan scræfe, 7 heo swa 25 slæpende lægen þreo hund gearen 7 twa 7 hundseofentig gearen, oððet cristendom becom ofer eallne middeneard. Eft þa æfter þyssen fyrste, on þæs caseres dagen Theodosius, se þe mycel on Criste belefde, getimede þ̅ sume wyrhten afunden þone stan æt þæs scræfes muðe, 7 hine aweig awylygdan. Hwæt þa se Ælmihtige 30 Scyppend forgeaf þan seofen [fol. 31 a] halgen þe on þan scræfe lægen lif 7 ærist, æfter swa lange slæpe; 7 h(i)e gewurden þa ameldode þan burhwaren. Ðiss wunder wearð þa þan cristene casere Theodosie gecydd, 7 he mid bliðe mode þider siðode mid eallre þære burhware, 7 biscopen, 7 heafodmannen. Ða halga 35 martyres þa ut eodan of þan scræfe togeanes þan casere, 7 heore

The seven faithful warriors dwelt in Ephesus in the days of Decius, who wished to kill them because of their belief in God.

They departed from the city to a cave, where they prayed continuously, and God sent them a long sleep.

In the days of Theodosius Christ gave them life again.

Maximianus
said to
Theodosius,
'God raised
us before the
great day,
that thou
mightest
believe in
the resur-
rection of
dead men.'

nebwlite scean swa swa sunne. Se casere þa Theodosius feoll
ætforen heom, 7 heora ælcne sunderlice cyste, mycle blissigende, 7
cwæð, 'Me is nu swylce ic gesege Hælend Crist, þa þa he Lazarum
of his byrigene arærde.' Þa cwæð se eldeste, Maximianus, to þan
casere, 'Gelef us, for þe arærde se Ælmihtige God us of eorðen ær 5
þan mycela dæge, þ þu buten twyn gelefe þ deaddra manna ærist
byð, nu we arisen of deaðe 7 libbeð. Stande nu þin cynedom on
sibbe 7 on soðen geleafa, 7 Crist hine gescilde wið deofles
costnunge.' Æfter þysse feollen heo eft ealle ætforen þan casere,
swa swa God bebed, 7 heora gast ageafen. Þa wolde se casere 10
wyrecen heom eallen gyldene scrine, ac heo æteowdan heom on
þære ilcan nihte, and [fol. 31 b] sædon, 'Of eorðan we arisen, læt
us on eorða geresten, oððet God us eft arære.' Se casere þa 7 his
biscopes arærdan mære cirice ofer heora byrigena, to lofe þan
Ælmihtigan Gode, se þe leofað 7 rixeð a on ecnysse. Amen. 15

XIII

KĪ. AUGUSTI AD VINCULA SANCTI PETRI
APOSTOLI.

St. Luke
said that
Herod would
persecute
some of the
Church after
Christ's
ascension.

Peter was
imprisoned,
bound with
fetters and
placed be-
tween two
soldiers.

LUCAS se godspellere us sæde on þysse(n) pistolrædinge, þ
Herodes king wolde, æfter Cristes upstige to heofone, geswæncen
sume of þære gelaðunge, 7 sænde werod embe þ. Þa ofsloh he 20
Jacoben, Johannes brōðer, þæs godspelleres, and geseh þ hit geli-
code þan Judeiscen; 7 wolde gelæccen Petrum. He þa hine
gefeng, 7 on cwarterne gebrohte, 7 betæhte hine on þan hæfte
sixtene cæmpen to healdene. Hit wæs þa Eastertid, 7 for þy he
elcode his sleges. Petrus wæs þa gehæft on þan cwarterne, 7 25
eall seo geleaffulle gelaðung abuten forlætenysse him fore bædon.
Þa læig Petrus, on þære nihte þe Herodes wolde hine on moregen
forðlæden, betwux þan cæmpen slæpende, mid twam racategen
getegd; 7 þa weardes heol[fol. 32 a]dan þæs cwarternes dure,
swa swa heom beboden wæs. Efne þa com Godes ængel scinende, 30
7 þ peostre cwartern eall mid leome afylde. He cnyste þa Petrus
siden, 7 cwæð, 'Aris raðe'; 7 þa racategen feollen þærrihthe of
Petres handen. Se ængel cwæð, 'Begyrd þe, 7 scoig þe, 7 folge

3 MS. þa þa] the second a corrected from e.

8 MS. Criste.

- me.' Petrus þa him folgede, 7 þuhte him swylce hit swefen wære. Heo þa ofereodan þa twa weardsetlen, oððe heo becomen to þan irene geate, 7 þ(a) tosprang heo þærrihte heom togeanes. Heo eodan forð, oð þ heo becomen to anre wic, 7 se ængel him gewat fram. Petrus þa beðohte hine sylfne, 7 cwæð, 'Nu ic wat to soðen þ Drihten asænde his ængel, 7 me aredde fram Herodes handen, 7 fram ælcere anbidunge Judeiscas folces.' He becom þa to his geferen, 7 cnuode æt þære dure. Him arn to sum mæden þæs geleaffullen werodes, hire name wæs gecegd Rode; 7 þa þa heo oncneow Petrus stemne, ne mihte heo for þære blisse þa dure geopenigen, ac gecerde ongean, 7 sæde þ Petrus þær stode. Þa geleaffulle cwædan þ hit nære Petrus, ac wære his ængel. [fol. 32 b] Petrus cnuode forð, oððet heo hine in leten, and mycele his wundredan. He rehte heom þa, hwu God hine aredde, þurh his ængel, of þan cwarterne, 7 cwæð, 'Cyðeð þiss Jacobe 7 uren gebroðren,' 7 eode þa to sumere oðre stowe. Hwæt þa, on moregan wearð mycel styrung betwux þan cæmpen þe hine healden scoldan, 7 Herodes gewende to Cesariam, 7 þær he hæfde gemot wið Tyrum 7 Sidoniscen. Þa mid þan þe he swyðest motode, on his domsetle sittende, mid cynelicen reafe gescrydd, þa stop him to Godes ængel, 7 hine ofslah, for þan þe he ne sealde Gode nænne wurðment; 7 he þærrihte mid wyrmen fornunen, gewat of life. Þreo Herodes we rædeð on bocan. An wæs se þe þa cild acwellan het on Cristes acænnednyssse; oðer wæs his sune, se þe Johannem þone Fulhtere beheafdien het, 7 geðwærlæhte wið Pilate, æt ures Drihtenes prowunge; þridde is þes Herodes, þe we nu embe recceð. Heo ealle þry forferdan, 7 eac Pilatus wearð swa mycel geangsumed þ he hine sylfne acwealde, swa swa seo boc '*Ecclesiastica Historia*' sæigð. Eow læwedan mannen mæg þeos an- [fol. 33 a]fealde raca to trymninga, þeh ge þa digolnyssse þæron ne cunnen. Þiss wæs gedon on þysser nihte 7 on þan andweardan dæige, þe we hateð Hlafmæsse.

St. Peter
was released
by an angel.

An angel
slew Herod,
because he
gave no
honour to
God.

3 þ(a)] the a written on an erasure.

17 healden] the a altered from o.

XIV

DOMINICA XI POST PENTECOSTEN.

Cum appropinquaret Jesus Jerusalem. Et reliqua.

The Saviour
wept over
Jerusalem.

ON summere tide wæs se Hælend farende to Jerusalem, þa þa he genelæhte þære ceastre 7 he heo geseh, þa weop he ofer heo þuss cweðende, 'Gyf þu wýstest hwæt þe toweard is, þu weope mid me. 5 Witodlice on þýssen dæige þu wunest on sibbe, ac seo towearde wraca is nu bedigled fram þinen eagen. Se time cumð þ þine feond þe embsitteð mid embtrymminge, 7 þe on ælce healfre genere-wieð, 7 to eorðen þe astreceð, 7 þine bearn samod þe on þe synd. Ne forlæteð heo on þe stan ofer stane, for þan þe þu ne oncneowe 10 þone time þinre geneosunge.' Se Hælend þa eode into þan temple, 7 adræfde ut þa cæapmen þe þær binnen syllende 7 byggende wæron, cweðende to heom, 'Hit is awriten þ min hus is gebedhus, ac ge hit habbeð gedon scaeden to scræfe.' Þa genealæhten him to blinde 7 healte, 7 he heo gehælde, 7 wæs tæcende dæighwamllice 15 bin[fol. 33 b]nen þan temple. Gregorius se tractnere cwæð þ se Hælend beweoþe þære ceastre toworpenýsse, þa gelamp æfter his prowunge, for þære wraca heora mandæde, þ heo þone Heofonlice Æðeling manfullice acwellen woldan. He spæc mid woplicre stæmne, na to þan weorstanen, oððe to þære getimbrunge, ac 20 spæc to þære ceastreware, þa he mid fæderlicre lufe besaregode, for þan þe he wýste heora forwyrd rædlice toweard. Feowertig geara fyrst Godes mildheortnysse forlet þan wælreowen ceasterwaren to bereowsunge heora mandæden, ac heo ne gemden nanre dædbote, ac mare mandæde gefremedan, swa þ heo oftorfedan mid stanen 25 þone forme Godes cyððere Stephanum, 7 Jacobum Johannes broðer beheafdoden. Eac þone rihtwise Jacobum heo ascufen of þan temple, 7 acwealden, 7 ehtnysse on þan oðren apostlen setten. Seo Godes gelaðung, þe on Jerusalem þære byrig, æfter Cristes prowung, under þan rihtwisen Jacobe drohtnigende wæs, ferde eall 30 samod of þære byrig to anre wic wið þære ea Jordanem, for þan þe him com [fol. 34 a] to Godes hæs, þ heo scoldan fram þære manfulle stowe faren, ær þan þe seo wraca come. God þa oncneow þ þa Judeisce nanre dædbote ne gemdon, ac mare 7 mare heora mandæden geehten, sænde heom þa to Romanisc folc 7 heo ealle for- 35 dyde. Vaspasianus hatte se casere, þe on þan dagen geweold ealles middeneardes cynedome. Se asænde his sune Titum to oferwinnen

He healed
the blind
and halt and
taught daily
in the
temple.

Stephen, the
first martyr,
was stoned
to death.

- þa earme Judeisce. Ða gelamp hit swa þæt heo wæron gesamnode Vespasian sent his son Titus to conquer the Jews.
 binnen þære byrig Jerusalem, six hund þusend mannen, swylce on
 ane cwarterne beclýsod, 7 heo wurden þa utene ymbsette mid
 Romanisscen here, swa lange þæt þære feala þusenda mid hungre
 5 wurden acwealde; 7 for þære menige mann ne mihte heo bebyrien,
 ac wurpen þa lic ofer þone weall. Sume þeh for mæglicre sibbe
 heo bebyrigan woldan, ac heo rædlice for mægleaste swulten. Gyf
 hwa hwæt lytles æniges bigwistes him sylfen gearcodan, him
 scuten sone to reafes, 7 þone mete him of þan muðe abruden.
 10 Sume heo cuwen heora scos, sume heora hæteran, sume (fol. 34 b)
 streaw, for þære mycelan angsumnysse þæs haten hungres. Hit
 nis na gedafenlic, þæt we on þyssen halgen godspelle ealle þa scame-
 lice ermðen gereccen, þe gelumpen þan ymbsetena Judeiscen æfter
 Cristes þrowunge, ær þone heo on hand gan wolden. Wearð þa
 15 se mæste dæl þære arleasre mid þan bisemærlicen hungre adedd, 7
 þa lafe þæs hungres ofsloh se Romanisce here, 7 þa burh grundlinge Jerusalem was destroyed.
 towurpen, swa þæt þær ne belaf stan ofer stane, swa swa se Hælend
 ær mid woþe gewitegode. Ðære cnapena þe binnen sixtene gear-
 elde wæren, hundnigentig þusende heo tosendan to æghwylcen
 20 leodscipen to þeowte, 7 on þan earde ne belaf nan þing þæs awyre-
 gedan cynnes. Seo burh wearð syððen on oðre stowe getimbrod 7
 mid þan Sarrazenisscen gesett. Se Hælend geswutelode for
 hwylcen iutingan þeos tostæncednysse þære byrig belumpe þa þa
 he cwæð, 'For þan þe þu ne oncneowe þone time þinre geneo-
 25 sunge.' He geneosode þa burhware þurh his mænniscnysse, ac heo
 næron his gemyndige naðer ne þurh lufe ne þurh ege. Beo þære
 gemeleaste spæc [fol. 35 a] se witega mid cearigendre stæmne, þuss
 cweðende, 'Storc 7 swealewo heolden þone time heores tocymes, 7
 þis folc ne oncneow Godes dom.' Drihten cwæð to þære byrig
 30 Jerusalem, 'Gyf þu wystest hwæt þe toweard is, þonne weope þu
 mid me. Witodlice on þyssen dæige þu wunest on sibbe, ac þa
 towearden wracen synd bedigelode fram þinen eagen.' Seo burh-
 ware wæs wunigende on wurldlice sibbe, þa þa heo orsorhlice wæs
 underðeodd flæsclicen lusten, 7 hwonlice hogode embe þa towearden
 35 ermðe, þe hire þa gyt bedigelode wæron. Gyf heo þære ermðe
 forewittig wære, ne mihte heo mid orsorgen mode þære gesund-
 fullnysse andweardes lifes brucan. Drihten adræfde of þan temple
 þa ceapmæn, þuss cweðende, 'Hit is awriten þæt min hus is gebedhus
 7 ge hit habbeð gedon scæðen to scræfe.' þæt tempel wæs Gode
'If thou knewest thy future, then wouldst thou weep with Me.'
'My house is a house of prayer, but ye have made it a den of thieves.'

gehalgod to his þenungen, 7 lofsangen, 7 to gebedan þan geleaffullen,
 ac þa gitsigende ealdorbiscope geðafoden þ þær ceping binnen
 gehæfd wære. Drihten, þa þa he þ unriht [fol. 35 b] geseh, he
 worhte ane swype of rapen, 7 heo ealle mid gebeate ut ascynde.
 Þeos todræfdnysse getacnode þa towearden toworpenysse þurh 5
 Romanisscen here, 7 se hryre gelamp swyðest þurh gyltes þære
 ealdorbiscope, þe binnen þan temple wunigende mid gehywedre
 halignysse þæs folcas lac underfengan, 7 þære manna æhten þe
 buten laca þ tempel gesohten. Hwæt wæs þ tempel bute swylce
 sceaðene scræf, þa þa ealdorbiscope mid swylcere gitsunge ge- 10
 fyllede wæren, 7 þa leaslice ceapes binnen þan Godes huse geðafe-
 don? Hit is on oðren godspellen gewriten, þ þær sæten myne-
 teres, 7 þær wæron gecep(t)e hryðere 7 scep 7 culfren. On þan dagen
 æfter gesetnysse þære ealden æ, man ofrode Gode hryðere 7 scep 7
 culfren, 7 for getacnunge Cristes þrowunge, þa tyhte seo gitsung 15
 þan sacerdan þ man þyllic oref þær to ceape hæfde, gyf hwa
 feorran come 7 wolde his lac Gode geofrien, þ he on gehændnysse
 to bycgene geare hæfde. Drihten þa adræfde þyllice cypen of þan
 halgen temple, for þan þe hit næs [fol. 36 a] to nan cype gerærd,
 ac to gebedan. Him þa genealæhten blinde 7 healte, 7 he heo 20
 gehælde, 7 wæs lærende þ folc dæighwamlice binnen þan temple.
 Se mildheorte Drihten, þe læt scinen his sunne ofer þa rihtwisen 7
 unrihtwisen gelice, 7 sænt renes 7 eorðlice wæstmes goden 7 yfelan,
 nolde ofteon his lare þan þwyren Judeisscen, for þan þe manega
 wæron gode betwux þan yfelan, þe mid þære lare gebeterode 25
 wæron, þeh þa þwyre hire wiðcwædon. He eac mid wundren þa
 lare getrymde, þ þa gecorene þe geleaffulre wæron, 7 þa wiðercorene
 nane beladung nab[b]eð, for þan þe heo ne þurh godcunde tacnen, ne
 þurh liflice lare þan soðfæsten Hælende gelyfen nolden. Nu cwyðð
 se eadige Gregorius þ heora toworpenysse hæfð sume gelicnysse to 30
 æighwylcen þwyrlicen mannen, þe blissigeð on yfel dæden, 7 on þan
 wyrestan þingen fægenigeð. Swylcere manna besaregeð se mild-
 heorte Drihten dæighwamlice, se þe þa losigendlice burehware
 [fol. 36 b] mid tearen bemænde. Ac gyf heo oncneowan þa geni-
 ðerunge þe heom onseah, heo mihten heo sylfe mid rarigendre 35
 stæmne heofegin. Soðlice þære losigendlicen sawle belimpð þes
 æfterfyligende cwide, 'On þyssen dæige þu wunest on sibbe, eac
 seo towearde wrace is nu bedigelod fram þinen eagen.' Witodlice

The high
 priests
 allowed
 buying and
 selling in
 the temple.

The Lord
 worked
 miracles
 that the
 chosen might
 be more
 faithful.

8 æhten] the n added by a later hand?

28 MS. nab[eð] Before eð parts of a letter visible on each side of a hole.

seo þwyre sawle is on sibbe wunigende on hire dæige, þonne heo on ^{The perverse soul rejoices in the present evils and ignores the future punishment.} gewitendlicre tide blissigeð, 7 mid wurðmynte byð up ahafen, 7 on hwilwendlicen brycen, (7) byð ungefoh, 7 on flæsclicen lusten byð tolysed, 7 mid nanre fyrhte þæs towearden wites ne byð geegesod, 5 ac bedigelað hire sylfen þa æfterfyligenda yrmðen, for þan gyf heo embe þa smeað, þonne byð sie wurldlice blisse mid þære smeagunge gedrefd. Heo hæfð þonne sibbe on hire dæige, þone heo nele þa andwearde myrhðe gewæcen mid nanre care þære towearden ungesælðen, ac gæð mid beclýsedan eagen to þan witnigendlicen 10 fyre. Seo sawle þe on þas wisen nu drohtneð, heo is to geswennenne þonne þa rihtwise blissigeð, 7 ealle þa ateorigendlice þing, þe heo nu to sibbe and [fol. 37 a] blisse taleð, byð hire þonne to biternysse 7 to ceaste awænde, for þan þe heo mycele saca wið heo sylfe hæfð. Swylce byð þa genyðerunge þe heo þonne poleð, for 15 þy þe heo nolde ær on life heo mid ænigre carfulnysse foresceawigen. Beo þan is awriten, 'Eadig byð se mann þe simle byð forhtigende, 7 soðlice se heardmode befeolð on yfele.' Eft on oðre stowe mynegað þ̅ halige gewrit, 'On eallen þinen weorcan beo þu gemyndig þines endenextan dæiges, 7 on ecnysse þu ne synegast 20 (na).' Seo halig ræding cwýðð, 'Se time cumð þ̅ þine feond þe embsitteð mid emtrymninge, 7 þe on ælce healfe genearewigeð, 7 to eorðen þe astreceð, 7 þine bearn samod þe on þe synd.' Pære ^{The enemies of the soul are the spirits of hell.} sawle feond synd þa hellice gastas þe besitteð þæs mannes forðsið, 7 his sawle, gyf heo fyrenfull byð, to þære (ge)ferrædden heora 25 agenre genyðerunge mid mycelre angsumnysse læden wylleð. Þa deofle ateowigeð þære synfulle sawle æigðer gea hire yfele þohtes, 7 þa derigendlice spæce, 7 þa manfulle dæden, 7 heo mid manigfealden preatungen geangsumigeð, þ̅ heo [fol. 37 b] on þan forðsiðe gecnawe mid hwylce feondan heo embsett byð, 7 þeh nan utfær ne 30 gemett, hwu heo þan feondlicen gasten ætfeon mage. To eorðen heo byð astrect þurh hire scylda oncnawennysse, þone se lichame þe heo onleofode to duste byð formolsned. Hire bearn on deaðe hreoseð, þonne þa unalefedlice þohtes, þe heo nu acænð, byð on þære ændenextan wrace eallunge toworpene, swa swa se salmscop beo þan 35 geddigende sang, 'Nelle ge treowigen on ealdormannen, ne on manna bearnen, on þan nis nan hæle. Heora gast gewit 7 heo to

'Put not
your trust
in princes.'

6 Between byð and sie parts of letters seo (?) visible on each side of a hole.

16 awriten] the a inked over by a later hand.

20 na inked over by a later hand.

31 MS. astre(h)et] the h is partly erased.

God visits
the souls of
men in
divers ways.

The mer-
chants are
the un-
righteous
teachers
in God's
church.

'Without
price ye
received the
gift, give it
to others
without
price.'

The temple
of God is
holy.

eorðan gehwyrfeð 7 on þan dæige losieð ealle heora geðohtes.' Soðlice on þan godspelle fyligð, '7 heo ne forlæteð, on þe stan ofer stan.' þ þwyrre mod, þone hit geheapð yfel ofer yfele, 7 þwyrnysse ofer þwyrnysse, hwæt deð hit bute swylce hit lecege stan ofer stane? Ac þone seo sawle byð to hire witnunge gelædd, þonne byð 5 eall seo timbrung (7) hire smeagunge toworepan, for þan þe heo ne oncneowen þa tid hire geneosunge. On manegan gemeten geneosað se Ælmihtiga God manna sawlen, hwil[fol. 38 a]tiden mid lare, hwilen mid wundren, hwilon mid untrumnysses, ac gyf heo þas neosunge forgemeleasigeð, þan feondan heo byð betæht on 10 hire geændunge to ecere witnunge, þan þe heo ær on life mid healicen lehtren gehyrsumede. Þonne byð þa hire witneres on þan hellicen susle, þa þe ær mid mistlicen lusten heo to þan lehtren forspeonnan. Drihten eoda into þan temple, 7 mid swypen þa cypen ut adræfde. Þa ceapmæn binnen þan temple getacnodan 15 unrihtwise larðeawas on Godes gelaðunge. Þær wæron eall swa we ær cwædon, gecep(t)a oxen 7 scep 7 culfren 7 þær sæten myneteres. Oxe tyleð his hlaforde, 7 se larðeaw sylð oxen on Godes ciricen, gyf he begæð his laferdes teolunga, þ is gyf he bodeð godspell his underðeoddan for eorðlicen gestreone, 7 na for god- 20 cundre lufe. Mid scepen he manged, gyf he dysigre manna herunge cepð on arfæste weorcan. Beo swylcen cwæð se Hælend, 'Heo underfengan edlean heora weorcan,' þ is se hlysa idelre herunge, þe heom gecweme wæs. Se larðeaw byð culfref[fol. 38 b]cepe, þe nele þa gyfe, þe him God forgeaf buten his gearnungem, oðre 25 mannen bute sceatte nytte don, swa swa Crist sylf tæhte, 'Bute ceape ge underfengan þa gyfe, sylleð heo oðren bute ceape.' Se þe mid geheowedre haligunysse him sylfen teolað on Godes gelaðunge, 7 nateshwan ne careð embe Cristes teolunga, se byð untwylice mynetcepe getalod, ac se Hælend todræfð swylce cepen of his huse, 30 þonne he mid geniðerunge fram geferrædden his gecorenra heo totwæmð. 'Min hus is gebedhus, 7 ge hit habbeð gedon scaeden to scræfe.' Hit getimeð for wel oft þ þa þwyrre becumeð to mycelen hade on Godes gelaðunge, 7 heo þonne gastlice ofsleað mid heora yfelunysse heora underðeodde, þa þa heo scolden mid heora bene 35 gelifæsten. Hwæt synd þyllice bute scaeden gelice? Æghwylces mannes mod is Godes hus, swa swa se apostel cwæð, 'Godes tempel is halig, þ ge synd.' Ac þ mod ne byð na gebedhus, ac

13 þe] the e corrected from a and partly erased.

17 MS. gecepa⁴.

sceaðene scræf, gyf hit forleost unsceaðignysse 7 mid þwyrlicen geðohten hogeð oðren dare. '7 he wæs tæcende dæighwamlice binnan þan temple.' Crist lærde þa þæt folc on his and[fol. 39 a]-

weardnysse 7 he lærð nu dæighwamlice geleaffulre mauna mod mid godcundre lare smeaðancelice, þæt heo yfel forbugen 7 god gefremmen. Ne byð na fullfremmedlic þan geleafedan þæt he yfeles good.

geswica, bute he god gefremme. Se eadige Gregorius cwæð,

'Mine gebroðre, ic wolde eow ane lytle raca gereccen, seo mæg The story of Gregory concerning the death of Chrysaurius of Valeria.

pearle eower mod getimbrigen, gyf ge mid gemene heo geheren 10 wylleð. Sum æðelboren man wæs on þære scire Valeria, se wæs gehaten Crisaurius, se wæs swa mycel mid lehtren afyllod, swa mycelen swa he wæs mid eorðlicen welen gewelegod. He wæs toðunden on modignysse, 7 his flæsclice lusten underðeod, 7 mid ungefogre gitsunge ontend, ac þa þa God gemynte his yfelnysses to

15 geændigen, þa gewearð he geuntrumod 7 to forðsiðe gebroht. Þa on þære ilcan tide þe he geændigen scolde, þa beseh he up, 7 him stoden abuten swearte gastas, 7 mid mycelen þreate him onsigon þæt heo his sawle on þan forðsiðe mid heom to hellicen clysunge gegripen. He ongan þa befigen 7 blachigen 7 ungefohllice swæten 7

20 mid mycelen [fol. 39 b] reame fyrstes bidden. 7 his sune Maximus, þone he gesah munuc syððen, mid gedrefedre stæmne clypode 7 cwæð, 'Min cild Maxime gehelp min, onfoh me on þinen geleafen, næs ic þe derigende on ænige þingau.' Se sune þa Maximus mid mycelan heofe gedrefed him to com. He wand þa swa swa weorm,

25 ne mihte geðoligen þa egeslice gesicðe þære aweregodra gasta. He wænde hine to wage, þære heo him ætwæron, he wænde eft ongean, þære he heo funde. Þa þa he swa swyðe gangsumed his sylfes orwene wæs, þa remde he mid mycelre stæmne 7 þuss cwæð, 'Læteð me fyrst oððet tomoregan hure pingan,' ac mid þyssem reme

30 þa blaca feond tugen þa sawle of þan lichame 7 aweig gelædden. Be þan is swutel þæt seo gesihðe him wearð æteowed for oðre manna betorunge, na for his agenre. La hwæt fremode him, þe he on forðsiðe þa swearte gastas gesæge, þonne he ne moste þæs fyrstes habben þe he gewilnode? Ac uten we beon carfulle þæt ure time mid idelnysse us ne losige, 7 we þone mid weldæden gecerran wyllen, þonne us se deað to forð[fol. 40 a]siðe geðreateð. Þu Ælmihtige Drihten gemiltse us synfullen 7 urne forðsiðe swa gefade þæt we mid

Evil spirits waited for his soul.

Black fiends drew his soul from his body and led it away.

20 MS. su ne] Between the u and the n there is an erasure.

21 he] Camb. MS. ic.

35 Between mid and weldæden there is an erasure.

gebette synne æfter þyssen fracenfulle life þinen halgen geferlæhte beon moten. Seo þe lof 7 wuldor on ealra wurlda wurd. Amen.

XV

DOMINICA XII POST PENTECOSTEN.

The parable of the Pharisee and the sinner.

D*IXIT* *Jesus ad quosdam qui in se confidebant tanquam iusti, et aspernabantur ceteros, parabolam istam: 7 reliqua.* Drihten 5 sæde þiss bigspell beo sumen mannen þe on heom sylfen trywwedan þ heo rihtwise wæron, (7) oðre forsegan, þus cweðende, 'Twege mæn eoden into Godes temple heo to gebiddene. An wæs sunderhalge, oðer wæs openlice synfull. Ða stod se sunderhalge 7 hine þuss gebæd, "God, ic þancige þe þ ic ne eam na swylce oðra mæn, reafere, 7 10 unrihtwis, forligeres, oððe swylce þes manfulle þe her stant. Ic fæste twegen dages on þære wuca, 7 ic teoðegie ealle mine æhte." Ða stod se synfulle feorran, ne dorste his egen up ahebben, ac beot his breost þuss cweðende, "God Ælmihtig, miltse me synfullen." Nu cwæð se Hæ[fol. 40 b]lend beo þyssen, 'Soð ic eow secge, þes 15 eode ham gerihtwisod swyðer þone se sunderhalge. For þan þe ælc þære þe hine ahefð byð geeadmet, 7 se þe hine sylfne geeadmet byð ahafen.' Þiss godspell mæg beon twifealdlice getractnod; ærest beo Judeisscen folca, 7 beo hæðene þeodan þe to cristendome gebugan; 7 eft syððen be ælcen þe hine sylfne godne taleð, 7 oðre 20 forsicð. þ Judeisce folc wæs up ahafen swylce þurh rihtwisnysse þære calden æ, 7 on þære heo sylfe heredon; 7 þ hæðene folc, feorrene fram Gode, andette mid eadmodnysse his synnen, 7 wearð [Gode] genealæht 7 ahafon, 7 þ Judeisce folc gewat fram Gode forseowen, þurh heora upahafennysse on agenre bodunge. Ælc 25 man, þe hine godne taleð 7 oðre forsihð, byð fram Gode gesewen swa swa se sunderhalge wæs, þe hine sylfne þurh agene geearnunge godne tealde, 7 þone oðerne hyrwde. He eode into Godes temple hine to gebiddene; þa nolde he hine gebidden, ac herigen; tealde his gode dæden, swylce God heo nyste. He cwæð, 'God, ic þe 30 þancige þ ic ne eam na swylce oðre [fol. 41 a] mæn'; ealles to mycel clypung, þ he nære oðre mannen gelic. Hure gyf he cwæde þ he nære sumen oðre mænn gelic, ac he cwæð, 'Ic ne eam na swylc swa oðre mæn'; swylce he cwæðe, 'Ic ane eam rihtwis, 7 þa oðre synd synfulle.' 'Ic fæste twegen dages on þære wuca, 35 7 ic teoðegie ealle mine æhte.' Nis her nan gebed on þyssen

The Jews exalted themselves because of the old law, but the heathen confessed their sins with humility.

The Pharisee praised himself on account of his good deeds.

13 *Between egen and up there is an erasure.*

24 *Gode supplied from Camb. MS.*

25 *on a. b.] Camb. MS. 7 agenre bogunge.*

worden, ac is gelp. Se synfulle stod feorren, gecnæwe his misdæden, 7 ne dorste his egen up ahebben, ac sloh his breost, puss cweðende, '*Deus, propitius esto mihi peccatori,*' þæt is, 'God Ælmihtig, gemiltse me synfullen.' Her is gebed on þyssen worden, 7 her is synnen andettnysse. Betere byð þæt se mann mid feawe worden, 7 mid onbryrden mode to þan Ælmihtigen Gode clypige, þone he manigfealdlice spece, 7 his worden ne geme. Mid anre clypunge wearð þes synfulle gerihtwisod, swa swa Drihten beo him cwæð, 'Soð ic eow secge, he eode ham gerihtwisod fram þan oðren.' Is swa þeh swyðe freamfullic, þæt æghwa hine gelomen and geornlice to Gode gebidde, gyf his mod byð [fol. 41 b] to þan swyðe onbryrd. Eall man sceal scortlice, mid onbryrdnysse 7 bereowsunge hine gebidden. Ne scule we tellen, gyf we hwæt lytles to gode doð, ac we sculen gerimen ure misdæden mid woþe 7 geomerunge, 7 þære miltsunge gebiddan. Þeh hwa mycel to gode do, 7 syððen mid gelpe ætforen Gode his weldæden gerime, þonne byð * heo Gode swa gecweme swa him wæron þæs gel*pinden sunderhalgen. Nis Gode nan neod * ure gode dæden, ac heo fremigeð us * sylfen to þan ecan life, gyf heo buten * idele gelpe for his lufe byð gefre*mede. He secð godne wille on ure dædan, na his neode. Þeh hwa fde ænne þearfe oððe ma, for Godes nama, hwa mæg he þæt to mycelan tellen, þone God fett hine 7 eallne middeneard? Gyf he sum hus Gode arærð, hwæt mæg þæt to wiðmetenysse þære healicen heofone, 7 þære ecan wununge þe God him gearcað to his rice, to edleane þæs lytlen huses? Se wytega Ezechiel awrat beo þan feower nytenan þe him æteowde wæron, [fol. 42 a] þæt heo hæfdon egen heom on ælce healfe. An þære nytena wæs on mænnesscre ansyne him ateowd, oðer on leon ansene, þridde on cealfes, feorðe on earnes. Þas feower nytene getacnodan þa feower godspelleres, Matheus, Marcus, Lucas, Johannes, 7 eac ealle Godes bydeles, þe þa godspellice lare bodedan. Þa feower nytena hæfdon eagan on ælce healfe heora lichamen, for þan þe Godes gecorena sceolen foresceawigen heora dæden on ælcere healfe, swa þæt heo symle god gewilnodan, 7 wið yfel heo gewarnien. Ac hit getimeð oft, for ure tyddernysse, þæt we sume þing forgemeleasigeð þahwile þe we embe sume hogigeð, 7 bute twyn nabbe we nan cage þære seo gemeleaste byð. Efne þes sunderhalge, þe we ær ymbe spæcan, hæfde opene

The sinner stood afar off and confessed his sins.

Our good deeds will bring us to eternal life, if they are done without boasting and for the love of God.

The four beasts shown to Ezekiel betokened the four evangelists.

7 MS. spæce.

16-19 * denotes erasures.

22 fett] A letter has been erased before the f.

No man can
do good
except by
the grace of
God.

The Al-
mighty often
humbles the
proud as
he did Nebu-
chadnezzar.

Nebu-
chadnezzar
was cast out
of his king-
dom for
seven years.

eagen to forhæfdnysse, 7 to ælmesdædon, 7 to þancigene Gode, ac he næfde nænne wærscipe þ̅ he þa soðe eadmodnysse on his weldædan geheolde. La hwæt fremed̅ þære burhware þeh þ̅ port beo trumlic on ælce healfe getimbrod, gyf þær byð an hwæm open forlæten, þ̅ se winnende [fol. 42 b] here þurh þan infare habbe? 5 We sculen on uren weldæden blissigen mid soðre eadmodnysse, 7 uren Drihtene geornlice þancigen his gyfe, swa he us geuðe þ̅ we mosten his wille gewyrecen þurh sume weldæde. Ne mæg nan mann naht to gode don buten Godes gyfe, swa swa se apostel Paulus cwæð, 'þu mann, hwæt hæfest þu þæs þe þu fram Gode ne 10 underfenge? Hwy wuldrest þu swylce þu nan þing ne underfenge?' Beo þan ilcan cwæð eac ure Drihten, 'Ne muge ge nan þing to gode don buten me.' Þeh ure dæden beon gode geðulhte, to hwan mugen heo, gyf heo Gode ne gelicigeð? 'Ælc þære þe hine ahefð byð geeadmet, 7 se þe hine sylfne geeadmet, byð ahasen.' 15 Ne byð þes cwide na simle sone gefyllod on manne gesicðen, byð swa þeh wel oft, swa swa we on bocan æghware rædeð, þ̅ se Ælmihtige Scyppend foroft þa ofermodige unðances geeadmette. An þære wæs Nabucodonosor, oðer wæs his sune Balthasar, 7 20 manege oðre heom toecan, þeh we þas sunderlice næmnen. Nabu- chodonosor, se hæðene cyng, geheregode on Godes folca, on Judea lande, 7 for heora [fol. 43 a] mandæden God þ̅ geðafode. Þa genam he þa madmfaten, gyldene 7 sylfrene, biinnen Godes temple, 7 to his lande mid him gelædde. Hit gelamp eft syððen þ̅ he on swefne ane gesihðe beo him sylfen geseh, swa swa him syððen 25 aneode. Æfter þyssen emb twelf monðen, eode se cyng binnen his healle mid ormætre upahefennysse, herigende his weorc 7 his mihte, 7 cwæð, 'Hwu ne is þiss seo mycele Babilonia þe ic sylf getimbrode to cynestole 7 to þrymme me sylfen, to wlite 7 to wuldre, mid minen agene mæigne 7 strængðe?' Ac him clypode þærrihte to 30 swyðe egeslic stæmne of heofone, þuss cweðende, 'þu Nabucodonosor, þin rice gewit fram þe, 7 þu byst fram mannen aworpen, 7 þin wunung byð mid wildeoran, 7 þu etst gærs, swa swa oxa, seofon gear, oððet þu wyte þ̅ se hehlice God gewelt manna rice, 7 þ̅ he forgyfð rice þan þe he wyle.' Witodlice on þære ilcan tide 35 wæs þeos ilca spæce gefyllod ofer Nabucodonosor, 7 he arn to wude, 7 wunede mid wilddeoran, (7) leofode beo gærse, swa swa nyten, oððet his fex weox swa swa wifmanna, 7 his nægles [fol. 43 b] swa

5 *An erasure between se and winnende, and the de is written on an erasure in different ink. Camb. MS. on winnende.*

swa earnes clawen. Eft syððen him forgeaf se Ælmihtige Wealdend his gewitt, 7 he cwæð, 'Ic Nabugodonosor ahof mine eagen up to heofone, 7 min andgit me wearð forgyfen, 7 ic þa gebletsode þone hecstan God, 7 ic herede 7 wuldrode þone þe leofeð on ecnysse, for þan þe his mihte is ece, 7 his rice stant on mærdæ 7 on mægðe Eall eorð-bug(i)nde synd to nahte getealde on his wiðmetennysse. Æfter his wille he deð æigðer gea on heofone gea on eorðen, 7 nis nan þing þe his mihte wiðstande, oððe him to cweðe, "Hwi dest þu swa?" On þære tide min andgit gewende to me, 7 ic becom to wurðmynte mines cynerices, 7 min mænnischeow me becom. Mine wyten me sohten, 7 min mærdæ wæs geeacnod. Nu eornostlice ic mærsige 7 wuldrige þone Heofonlice Cyng, for þan þe ealle his weorc synd soðe, 7 his weges rihtwise, 7 he mæg geadmeten þa þe on modignysse fareð.' Þus geeadmette se Ælmihtige God þone modige cyng Nabucodonosor. Balthasar his sune feng to rice æfter his fæder geendunge, [fol. 44 a] 7 næs gemyndig his fæder swingle, ac wearð ahafen on modignysse ongan þone Ælmihtigen. On sumre tide he feormede ealle his wyten, 7 het beren forð þa gyldene 7 þa sylfrene madmfaten, þe his fæder on Godes temple binnen Jerusalem genam. Heo druncan þa of þan halgen faten, 7 heredon heora hæðene godes; ac þærrihte wearð geseowen swylce anes mannes hand writende on þære healle wage, ætforen þan cyng, þas word, Mane, Thechel, Phares. Þa wearð se cyng to þan swyðe afyrht, þ he eall ascranc, 7 man him lædde to þone wytege Daniel. He cwæð to þan witega, 'Ræd me þiss gewrit, 7 ic þe forgyfe eall purprene reaf 7 gyldene sweorbeh, 7 þu byst se þridde mann on mine rice.' Daniel him andswarede, 'Gyf þan þe þu wille þine welen, þiss gewritt ic þe gerecce. Þu noldest þe warnigen þurh þines fæder preale, ac drunce of Godes madmfaten, 7 heredest þine hæðene godes, dumbe 7 deafe. Nu asænde se Ælmihtige God þe þiss gewrit þe on þinre healle wage stant, Mane, Thechel, Phares. [fol. 44 b] Mane, þ is, God hæfð geteald þin rice, 7 geændod; Techel, þ is, he awæh þin rice on wæge, 7 he hit fand awaned; Phares, þ is, þin rice is todæled 7 forgeofen Meden Persan.' Þa het se cyng syllen þan wytegan Daniele purprene reaf 7 gyldene swurbeh, 7 het cyðen geond eall, þ he wære se þridde mann to him. On þære ilcan nihte comen Medes, 7 ofslogen þone Balthasar, 7 Daria Mede feng to his rice. Feola bisne we mihten eow gereccen beo þysen andgite, hwu se Ælmihtige forofst

Nebu-
chadnezzar
confesses
the power
of God.

Balthazzar
succeeded
his father.

The writing
on the wall
is inter-
preted by
Daniel.

The Medes
slew Bal-
shazzar and
Darius suc-
ceeded him.

Daniel refused to obey the decree that all prayers must be made to the king and not to God.

Daniel is cast into the lions' den.

God sent His angel to protect him.

Darius commanded all men to believe in the God of Daniel.

þa modige geeadmette, 7 þa eadmode geuferode 7 ahof. Eac ge
 magon beo þysen, gyf ge wylleð, mycel understanden, 7 þurh þa
 race ge mugen eow sylfe gerihtlæcen to soðre eadmodnysse, gyf ge
 gesælige byð. On þære ilcan burh Babilonie þe we embe specað,
 wæs on Daries dagen se wytege Daniel Godes hehðeign haliges 5
 lifes mann. Ða gedemden þa wyten þ̅ binnen þrittig dagen
 ne bæde nan mann nane bene æt Gode buten æt þan cyng 7 wolden
 swa besyrwen þone unscyldigen Daniel, for þan þe he wæs swyðe
 dere Darie þan cyng. Ða dyde se wytega swa swa his gewune wæs,
 eode into his upflore 7 feoll þære (fol. 45 a) on cneowen 7 gebæd 10
 hine to Gode (on) gebegden lymen oððet þa hæðene comen, þe
 hiscewton georne. Heo wreigdon þa Daniel to Darie þan cyng,
 sæden þ̅ he forsege heora eallre gesetnysse 7 wolden hine bescufen
 into þære leone seaðe. Ða swanc se cyng swyðe oð æfen, wolde
 þone wytega bewerigen wið heom. Ac þa þa he ne mihte na læng, 15
 þa let he hine nymen 7 wurpen þan leonen, þe lægen inne þan
 seaðe. Ða cwæð Darius se cyng to Daniele þan wytega, ' Ðin God
 þe þu wurðest wyle þe aredden.' 7 he þa geinsegelode wiðuten
 þone seað 7 wearð swa sarig þ̅ he slæpen ne mihte on ealre þære
 nihte, ne he ætes ne gemde. Darius þa se cyng on dæigred aras 20
 eode to þan seaðe 7 sarlice clypode, ' Daniel þu Godes man, mihte
 la þin God wið þa leon þe gehealden?' 7 he andswarede þa sone
 ' Ðu leofe cyng leofe þu on ecnysse. Min God me sænde to sone
 his ængel 7 he þære leone muð beleac mid his bænden, þæt heora
 nan ne mihte mine leome derigen. For þan þe on me is afunden 25
 ætforen Gode rihtwisnysse, 7 ic wið þe cyng ne worhte nænne
 gylt.' Se cyng þa sone swyðe þæs fægenode 7 he(t) up ateon
 [fol. 45 b] ardlice Daniel 7 þa inn awurpen þe hine wreigdon ær.
 Heo wurden þa gebrohte mid bearnen 7 wifen 7 inn to þan seaðe
 sone aworpene, 7 þa leon heo gelæhten 7 heora lymen totæren mid 30
 grimme toðen ær heo on grund feollan. Ða sænde se cyng sone
 ænne pistol geond ealle his leode, 7 heo lufelice grette þysse worden
 awritene. Ic wylle þ̅ min folc on ealle minre rice anmodlice
 buge to Danieles Gode 7 hine ondrædon. He is se lyfigende
 God 7 ece on wurlde 7 his rice ne byð toworpen næfre. He is 35
 soð alesend 7 tacne wyrecende on heofone 7 on eorðe, se þe
 geheold Daniel wið þa reðe deor, þ̅ heo him derigen ne mihten.

11 on] *In different ink.*

13 forsege] *The first e has been altered from æ, and the (i) before the g has been erased.*

- Daniel leofede þa swyðe leof þan cyng e oððet Cyrus cyng to þan cynedome feng, 7 Daniel weard þa þæs cynges gedrinca 7 he hine arwurðede ofer ealle his þegnes. Þa wæs on Babilone þære mycele byrig þære hæðenre god, se wæs gehaten Bel, 7 hine man dæihwamlice fedde mid feowertig scepen, 7 him man win sealde six sestres to þan dæige 7 twelf sestres melewes to his metsunge. Se cyng hine wurðode 7 com ælce dæige hine to, to gebiddene to Bele þan gode, 7 Daniel se snotere [fol. 46 a] forseh þone Bel 7 gebæd hine æfre to þan Ælmihtigen Gode. Þa axode se cyng on anen dæige, 'Daniel hwy nelt þu þe gebiddan to Bele þan gode?' Þa andswarode Daniel anrædlice þan cyng, 'Ic nylle wurðigen þa geworhte godes, ac ic gelefe on þone lyfigende God se þe heofone 7 eorðe 7 ealle gesceaften gescop, 7 hæfð þone anweald ealles flæscas.' Þa answerede se cyng eft þan wytegan, 'Hwu pincð þe la Daniel þes derewurðe Bel ne sy leofigende god? Ne lyfeð he beo mete, 7 dæighwamlice drincð þ we him doð to laca?' Þa cwæð Daniel, 'Ne dwele þu la cyng. Þes god is æren wiðuten agoten 7 læmen wiðinnen 7 ne lyfeð beo mete, ne he næfre ne æt oð þysne anwearden dæg.' Þa geswearc se cyng sone on mode 7 het þa biggengas þe Bele þeowwedon cumen to his spæce 7 cwæð heom þus to, 'Bute ge me secgen þ soð is beo þysse, hwa þas metes þyge þe we machigeð Bele, ealle ge sculen swelten gyf ic gesund beo. Gyf ge þonne æteowigeð þ he ett þas metes, þonne sceal Daniel swelten deaðe se þe tælde Bel 7 to bisemære hæfde.' Þa cwæð Daniel to þan cyng þuss, 'Stande þin [fol. 46 b] word cyng.' 7 heo stopen to þan temple, þær wæron hundseofentig þære sacerdan ealra, þe þeoweden Bele on his bigengen symle. Þa cwædon heo ealle anmodlice to þan cyng, 'We gað nu ealle ut ætforen þe cyng, 7 sete þe sylf þa sande him beforon, 7 beluc þa dure gyf þu us ne geleafst, 7 geinsegele þa dure mid þine ringe, 7 þonne þu on ærnmorgan ingæst 7 sceawest gyf þa lac ne byð gebrucene þurh Bel, beo hit ure lifseaste, 7 gyf Bel heo geet, swelte þonne Daniel, þe swa hine hyrewede.' Heo eodan þa ealle ut ætforen þan cyng, 7 he sylf gelogede þa lac ætforen Bel, 7 Daniel het siften on þæs cynges gesihðe axen geond þone flor, þ he eft mihte tocnawen hwa on þone flor stope, þe onfenge þæs metes, 7 se cyng þa geinsegelode ardllice þa dure. Hwæt þa sacerdes þa mid wifen 7 cilden eodan into þan temple under þære eorðe ealle on þære nihte, 7 æten þone mete swa swa heora gewune wæs, 7 þ win eall druncan, 7 Bel heora

Cyrus suc-
ceeded
Darius.

Daniel re-
fused to
pray to the
idol Bel.

Daniel told
Cyrus that
Bel had
never eaten
the food
given to
him.

The priests
with their
wives and
children
eat the food
in Bel's
temple.

Cyrus discovered the deceit of the priests.

The Babylonians worshipped a dragon.

Daniel killed the dragon without weapons.

Daniel dwelt six days with seven lions.

god ne abat þære laca. Eft on ærmoregan eode se cyng mid Daniele to þan temple 7 þa dure sceawode. Ða stod heo swa geinsegelod swa swa [fol. 47 a] heo heo on æfen forleten. Heo geopenodan þa dure 7 inn besegan. Ða clypode se cyng 7 cwæð to þære anlicnyse, 'Mære eart þu la Bel 7 mid þe nis nan facne.' 5 Ða hloh Daniel 7 gelette þone cyng þ he inn ne eode 7 axode hine puss, 'Hwæt þincð þe la cyng hweðer þu muge gecnawen hwæ(t) fotlæsten þu geseo on þyssen flore gestapone?' Ða beheold se cyng 7 cwæð to Daniele, 'Ic geseo on þyssen axen ealdre manna stapes, wifen 7 cildre,' 7 he gewearð þa eorre. He het þa gelæccen þa 10 lease sacerdes, 7 heo þa unðancas ætywden him þa dure under þan flore, þære heo inn eodan 7 þone mete pycgden þe wæs gemynt þan goden. Ða het se cyng sone ofslean heo ealle, 7 betæhte þone god to Danieles dome. Ða tobræc Daniel Bel þone god, 7 towearp his tempel unwurðlice eall. Ða wæs on þære byrig gewuned an draca 7 15 þa Babilonissce him mete bæron 7 hine for god wurðedan, þeh he wyrem wære. Ða cwæð se cyng sume dæige to Daniele puss, 'Ne miht þu nu cweðen þ þes ne sy cwice god, gebide þe to him, þeh þu to Bele noldest.' Ða andswarode Daniel puss eðelice þan cyng, [fol. 47 b] 'Ic gebidde me æfre to þan Ælmihtigen Gode se þe is 20 lyfigende God, 7 gyf þu me geleafa sylst, ic ofslea þysne draca bute swurde 7 stafe.' Ða cwæð Cirus se cyng þ he cunnigen moste gyf he buten wæppen mihte þone wurm acwellen. Daniel þa worhte þan drace þas lac. He nam pich 7 hrysel 7 punede togædere, 7 mid byrsten gemængde, 7 berede to weleren, 7 seað heo swyðe 7 sealde 25 þan drace. Ða tobærst he sone swa he abat þæs metes 7 Daniel cwæð þa to þæs dracon biggengan, 'Nu ge mugen geseon hwan ge swa wurðedon.' Ða wurðen gebolgene þa Babilonissce pearle, 7 comen to þan cyng 7 cwæðen mid grame, 'Þes ælðeodige Daniel hæfð þinne anweald genumen. He is cyng geworden. He 30 acwealde þone draca 7 urne Bel he towearp 7 his biggenges he ofsloh. Betæh hine nu us, elles we þe ofsleað.' Ða ne mihte se cyng wiðcweðen heom eallen, ac betæhte þone wytega þan witlease folca 7 heo hine wurepan into þan wildeoran. Þær wæron seofon 35 leon 7 he þær wunede six dages. Ælce dæg man sealde ær þan þan leonen twa scep to bigleofe 7 twegen [fol. 48 a] leapes oððet, ac heom næs þa geseald, þ heo toslitten Daniel. Ða wæs on Judealande an geleaffull wytega Abachuc gehaten, se hæfde riperes

abedene to his corne 7 bær heom heora mete. Him com þa fligende
 to færlíce Godes ængel 7 het beren þone mete to Babiloniam raðe
 7 sylle Daniele, þe sæt on þan pytte. Ða cwæð se Abachuc to
 þan ængle þuss, 'La leof ic ne geseh þa burh þe þu (emb) sæigst, ne
 5 ic nat þone seað, ne embe secgen ne gehyrde.' Ða gelæhte se ængel
 Abacuc beo þan fexe 7 bær hine swiftlice to þære foresæde burh 7
 to þære leone seaðe swyðe swifte flihte. Ða clypede Abacuc to þan
 oðren witega, 'Ðu Godes man Daniel nym þysne mete þe to þe þe
 God sænde.' 7 he sone andswarode, 'Eala þu min God þu wære
 10 min gemyndig 7 þu ne forlætst þa þe lufigeð þe.' 7 he æt þa sone
 of þære Godes sande, 7 se ængel ardlice eft Abacuc ferede to his
 lande ongean ofer swyðe langne weig. Eft þa on þone sefoðen dæg
 eode se cyng sarig to þan seaðe 7 beseh into. Ða efne sæt Daniel
 ansund betwux þan deoran. Ða clypode se cyng 7 cwæð to Gode
 15 þuss, (fol. 48 b) 'Eala þu Drihten God þe Daniel on belefð, mycel
 eart þu 7 mihtig,' 7 he het his mæn sone up ateon Daniel of þære
 deora seaðe. He het þa inn awurepen þa þe hine ær forwreigdon, 7
 heo wurden abitene on anre beorhthwile ætforen þan cyng fram
 þan frecan deoran. Feale we mihten secgen beo swylcen lease
 20 goden, 7 hwu bisemærfulle heo wæron, 7 heora biggengas tyhten to
 eallen fracodnyssen 7 to endeleasen morðdæden, mancyn dwylden,
 oððæt se Hælend Crist to þysse life becom.

The angel of
 God com-
 manded
 Habakkuk to
 take food to
 Daniel.

XVI

IN ASSUMPTIONE SANCTE MARIE.

JERONIMUS se halge sacerd awrat ænne pistol beo forðsiðe
 25 þære eadigen Marien, Godes cænnestre, to sumen halgen
 mædene, hire name wæs Eustochium, 7 to hire moder Paulam, seo
 wæs gehalgod wudewe. To þysen twam wifmannen awrat se ilca
 Jeronimus, manigfealde tractbec, for þan þe heo wæron haliges
 lifes mænn, 7 swyðe gecneordlæcende on boclicen smeagungan.
 30 Þes Jeronimus wæs halig sacerd, 7 getogen on Ebreisscen gereorda,
 7 on Grecisscen, 7 on Leden fulfremedlice; 7 he awænde ure
 biblio[t]ec of Ebreiscen bocan to Ledene spæce. He is se fyre-
 [fol. 49 a]meste weallstaðel betwux Ebreiscen, 7 Grecan, 7 Leden-

Jerome, the
 holy priest,
 wrote an
 epistle con-
 cerning the
 death of the
 Blessed
 Mary.

4 (emb)] *In different ink.*

30 *An erasure between Ebreisscen and gereorda.*

32 *MS. biblio ec] ec is written on an erasure.*

33 *weallstaðel] Camb. MS. wealh-stod.*

waren. Twa 7 hundseofentig bocan þære calden æ 7 þære nywen
 he awænde on Leden to anre bibliotecan, buten oðren manigfealden
 trahrbocan þe he mid gecneordan andgite deopðancenlice asmeade.
 Ða æt nexten he dyhte þysne pistol to þære halgen wudewan
 Paulam, 7 to þan Godes mædene Eustochium, hire dohter, 7 to 5
 eallen þan mædenlicen werode, þe heom mid drohtnigende wæron,
 þuss cweðende, 'Witodlice ge nedeð me þ̅ ic eo[w] recce hwu seo
 eadige Maria, on þysen dægðerlice dæige to heofonlicre wununge
 genumen wæs, þ̅ cower mædenlice heap habbe þas lac Ledenre
 spæce, hwu þes mære freolsdæg geond æghwylces geares embryne 10
 beo aspænd mid heofonlicen lofe, 7 mid gastlicre blisse gemærsoð
 sy, þe læste cow on hand becume seo lease gesetnysse þe þurh
 gedwolmannen wide gesawen is, 7 ge þonne þa geheowode leasunge
 for soðre race underfon. Soðlice fram anginne þæs halgen god-
 spelles ge leornodan hwu se hehængel Gabriel þan eadige mædene 15
 Marian þæs heofonlicen Æðelinges [fol. 49b] acænnednysse gecyðde,
 7 þæs Hælendes wundre, 7 þære gesæligen cænnestre þenunge, 7
 hire lifes dæden on þan feower godspellicen bocan geswutellice
 oncneowen.' Johannes se godspellere awrat on Cristes þrowunge,
 þ̅ he sylf 7 Maria stodan mid dreorigen mode wið þære halgan rode, 20
 þe se Hælend on gefæstnod wæs. Ða cwæð he to his agenre moder,
 'Ðu fæmne, efne her is þin sune.' Eft he cwæð to Johanne, 'Loca
 nu, her stant þin moder.' Syððen of þan dæige, hæfde se god-
 spellere Johannes gemene þære halgen Marian, 7 mid carfulre
 þenunge, swa swa his agenre moder gehyrsumede. Drihten, þurh 25
 his arfæstnysse, betæhte þ̅ eadige mæden his cænnestran þan clæne
 mæn Johanne, se þe on clænen mægðhade symle wunode, 7 he
 for þy sunderlice þan Drihtene leof wæs, to þan swyðe, þ̅ he him
 þone deorewurðen madm, ealles middeneardes cwene, betæcen
 wolde. Get wislice þ̅ hire clænesta mægðhad þan clænen mænn 30
 geðeodd wære mid gecwemre geferræddene on wynsumre droht-
 nunge. On heom bam wæs an mihte (7 an) gesundes mægðhades,
 ac oðer intingan on Marian; on [fol. 50a] hire is wæstmbære
 mægðhad. Nu is forþy gehalgod ægðer gea Marian mægðhad, gea
 hire wæstmbærnysse þurh þa godcundlicen acænnednysse; 7 heo 35
 ealle oðre oferstihð on mægðhade 7 on wæstmbærnysse. Þeðhwe-
 ðere, þeð heo sunderlice Johannes gemene betæht wære, þeðhwe-
 ðere heo drohtnode gemænelice, æfter Cristes upstige, mid þan

He composed
 this epistle
 for the holy
 widow
 Paula and
 her
 daughter.

The deeds
 of the
 Blessed
 Mary are
 clearly set
 forth in the
 four gospels.

The Lord
 commended
 His Mother
 to John.

apostelicen werode, infarende 7 utfarende betwux [heom], 7 heo ealle mid mycelre arwurðnysse 7 lufe hire þenedan, 7 heo heom cuðlice ealle þing emb Cristes mænniscnysse gewissode; for þan þe heo fram frymðe gewisslice purh þone Halgen Gast heo ealle
 5 geleornode, 7 mid agenre gesihðe geseh; þeh þa apostles purh þone ilcan Gast ealle þing undergeaten, 7 [on] eallre soðfæstnysse gelærede wurden. Se hehængel Gabriel heo ungewæmmede ge-
 heold, 7 heo wunode on Johannes 7 on eallra þære apostle gemene, on þære heofonlicen scole, embe Godes æ smeagende, oððet God on
 10 þysen dæige heo genam to þan heofonlice þrymsetle, 7 heo ofer ængla werodan geufereðe. Nis gerædd on nanre bech nan swutelre gewissung beo hire geændun[fol. 50 b]ge, bute þ heo nu todæg wulderfullice of þan lichame gewat. Hire byrigen is sutel eallen onlochinden oð þysne andweardan dæg, on midden þære dene
 15 Josaphat. Seo dene is betwux þære dune Syon 7 þan monte Olineti, 7 seo byrigen is æteowwed open 7 æmtig, 7 þær on uppen on hire wurðmentes is aræred mære cirice mid wunderlicen stanweorca. Nis nanen deadlicen mæn cuð hwu, oððe on hwylcere tide hire halge lichame þanen ætbroden wære, oððe hwyder heo
 20 ahasen seo, oððe hweðer heo of deaðe arise. Cwæðen þeh æghwylce larðeawas, þ he hire Sune, se þe on þan þridden dæige mihtlice of deaðe aras, þ he eac his moder lichame of deaðe arærde, 7 mid undeadlicen wuldre on heofone rice gelogode. Eac swa gelice forwel manega larðeawas on heora bocan setten, beo þan geedcucodan man-
 25 nen þe mid Criste of deaðe arison, þ heo ecelice arærde synd. Witodlice heo andettan þ þa arærde mænn næron soðfæste (ge)wyten Cristes æristes, bute heo wæron ecelice arærde. Nu wiðcweðe we beo þære eadigen Marien þa ece æriste, þeh, for wærscipe ge-
 healdenan geleafen, us gedafeneð [fol. 51 a] þ we hit wenen swyðer
 30 þone we hit unrædlice gereccen þ þe is uncuð buten ælcere fracednysse. We rædeð æghware on bocan, þ forwel oft ængles comen to godra manna forðsiðe, 7 mid gastlicen lofsange heora sawlen to heofone gelæddan, 7 þ gyt swutellucor is, mæn gehyrden on þan forðsiðe wæpmanna sang 7 wifmanna sang, mid mycelan lihte 7 sweten
 35 bræðe; on þan is cuð þ þa halge mæn þe to Godes rice purh goden geearnungan becomen, þ heo on oðre manna forðsiðe heora sawlen underfoð, 7 mid swylcere blisse to reste gelædden. Nu gyf se

After Christ's Ascension, St. Mary dwelt with the Apostles.

The sepulchre of St. Mary is in the valley of Jehosaphat.

We deny the resurrection of the Blessed Mary, but we often read that angels led souls to Heaven.

1 heom from *Camb. MS.*
 12 *MS.* geændun|dunge.

6 on from *Camb. MS.*

If the Saviour had the souls of his holy ones brought to Heaven, how much more would He send the heavenly host for His own Mother.

This festival excels all others, even as the Mother of God is incomparable to all other women.

*She was surrounded

Hælend swylcne wurðmynt on his halgene forðsiðe oft geswutelode, 7 heora gastes mid heofonlicen lofsange to him gefeccen het, hwu mycele swyðer wenst þu þ he nu todæg þ heofonlice werod togeanes his agenre moder sænden wolde, þ he mid ormæten lihte 7 unasecgendlicen lofsangan heo to þan prymsettle gelæddan, þe hire gegearcod 5 wæs fram frymðe middeneardes? Nis nan twyung þ eall heofonlic prym þa mid unasecgendlicre blisse hire tocymes fægenigen [fol. 51 b] woldan. Soðlice eac we gelefeð þ Drihten sylf hire togeanes come, 7 wynsumlice mid gefean to him on his prymsettle heo gesette. Witodlice he wolde gefyllen þurh hine sylfne þ he on 10 his æ behead, þuss cweðende, 'Arwurðe þinne fæder 7 þine moder.' He is his agen gewite þ he his Fæder gearwurðode, swa swa he cwæð to þan Judeiscen, 'Ic arwurðige minne Fæder 7 ge unwurðigeð me.' On his mænniscnyse he arwurðde his moder, þa þa he wæs, swa þ halig godspell sægð, hire underðeodd on his iugeð- 15 hade. Mycele swyðer is to gelefene þ he his moder mid unasecgendlicre arwurðnyse on his rice gewurðode, þa þa he wolde æfter þære mænniscnyse on þysse life hire gearnigen. Þes symbeldæg oferstihð unwiðmetenlice eallra oðra halgena mæssedages, swa mycele swa þiss halige mæden, Godes moder, is unwiðmetenlic 20 eallen oðren mædenan. Þes freolsdæg is us gearlic, ac he is heofenwaren singallic. Beo þyssere heofonlice cwene upstige wundrede se Halge Gast on lofsangan þuss befrinende, 'Hwæt [fol. 52 a] is þeos þe her astihð swylce arisende dægreome, swa wlitig swa mone, swa gecoren swa sunne, 7 swa egeslic swa ferdtrume?' Se Halge 25 Gast wundrode, for þan þe he dyde þ eall heofenware wundrede þyssere fæmne upfærelde. Maria is wlitigre þone se mone, for þan þe heo scinð buten ateorunge hire brihtnyse. He(o) is gecoren swa swa sunne mid leomen healiere mihte, for þan þe Drihten, se þe is rihtwisnyse sunne, heo geceas him to cænnestren. 30 Hire fær is wiðmeten ferdlicen trumen, for þan þe heo wæs mid halgen mægnen embtrymed, 7 mid ængla þreaten. Beo þyssere heofonlice cwene is gecweðen get þurh þan ilcan Godes Gast. He cwæð, 'Ic geseh þa wlitige swylce culfre astigende ofer streamlicen riðen, 7 unasecgendlic bræð stemde of hire gyrlen, 7 swa swa 35 on lenctenlicre tide, heo wæs embtrymed mid rosene blostmen 7

14 moder] *MS. Vesp. fæder, Camb. MS. moder.*

19 oferstihð] *The scribe omitted r, then altered it from s before writing the following s.*

mid hwite lilian.' þa rosene blostmen getacnigeð mid heora
 readnysse martyrdom, 7 þa lilian mid heora hwitnysse getacnigeð
 þa seinende clænnysse ansundes [fol. 52 b] mægeðhades. Ealle
 þa gecorene þe Gode geðugen þurh martyrdom oððe þurh
 5 clænnysse, ealle heo gesiðedan mid þære eadigen cwene; for þan þe
 heo sylf is æigðer gea martyr gea mæden. Heo is swa wlitig swa
 culfre, for þan þe heo lufede þa bilewitnysse, þe se Halge Gast
 getacnode, þa þa he wæs gesegen on culfren gelicnysse ofer Criste
 on his fulluhte. Oðre martyres on heora lichamen þrowedan
 10 martyrdom for Cristes geleafen, ac seo eadige Maria næs na licham-
 lice gemartyrod, ac seo eadige wæs swyðe geangsumed mid mycelre
 þrowunge, þa þa heo stod dreorig anforngan Cristes rode, 7 hire
 leofe cild geseh mid irene næglen on hearde treowe gefæstnod.
 Nu is heo mare þone martyr, for þan þe heo þrowede þone
 15 martyrdom on hire sawle, þe oðre martyres þrowedan on heora
 lichamen. Heo lufede Crist ofer ealle oðre mæn, 7 for þy wæs
 eac hire sarnysse beo him teforen oðren mannen, 7 heo dyde his
 deað hire agene deað, for þan þe his þrowung wæs swa swa swurd
 þurhferde hire sawle. Nis heo nanes haliges mægnes bedæled, ne
 20 nanes wlates, ne nanre brihtnysse; 7 for þy heo [fol. 53 a] wæs
 embtrymed mid rosen 7 lilian, þ̅ hire mihten wæron mid mihten
 underwreðeda, 7 hire fægernysse mid clænnysse wlite wære geeht.
 Godes gecorene scineð on heofonlicen wuldre, ælc beo his geðingðen.
 Nu is geleaflic þ̅ seo eadige cwen swa mycele mid wuldre 7 briht-
 25 nysse oðre oferstige, swa hire geðingðen oðre halgena unwiðme-
 tenlice synd. Drihten cwæð ær his upstige, þ̅ on his Fæder huse
 synden feala wununge. Soðlice we geleafað þ̅ he nu todæg þa
 wynsumeste wununge his leofe moder forgeafe. Godes gecorenra
 wulder is gemetegod beo heora geearnungan, 7 nis þehhweðere
 30 nan cearung ne ande on heora ænigen, ac heo ealle wunigeð on
 soðre lufe 7 heahlicre sibbe, 7 ælc blisseð on oðres geðincðen swa
 swa on his agenen. Ic bidde eow blissigen on þyssere freolstide. I pray you
 Witodlice nu todæg þ̅ wulderfulle mæden heofones asteah, þ̅ heo
 unasegen[d]lice mid Criste ahafen on ecnysse rixige. Seo hefon-
 35 lice cwen wearð todæg generod fram þyssere manfullen wurld.
 Eft ic cweðe, fagenigeð for þan þe heo becom orsorhlice to þan
 heofonlice botle, blissige eall mid [fol. 53 b]deneard, for þan þe nu
 todæg us eallen is þurh hire earnungen hæle geeht. Þurh ure
 caldemoder Euan us wearð heofone gaten belocan, 7 eft þurh

with roses
and lilies.
Roses be-
taken
martyrdom,
and lilies
with their
whiteness
pure virgin-
ity.

She loved
Christ above
all others,
and His
suffering
pierced her
soul like a
sword.

I pray you
rejoice in
this festival.

Through
Eve the gate
of Heaven

was closed,
but through
Mary it is
opened to us.

Mary is the
greatest
comfort and
help of
Christians.

Marian us is geopenod, þurh þ̅ heo sylf nu todæg wulderfullice inferde. God þurh his witegan us bebead þ̅ we sculen hine herigen 7 mærsigen on his halgen, on þan he is wunderlic; mycele swyðer gedafeneð (us) þ̅ we hine on þyssere mære freolstide his eadige moder mid lofsangan 7 wurðfulle herunge wurðigen sculen; 5 for þan þe untwilice eall hire wurðmynt is Godes herung. Uten nu for þy mid eallre estfullnesse ures modes þæs mæren freolstide wurðigen, for þan þe þ̅ siðfæt ure hæle is on lofsangan ures Drihtenes. Ða þa on mægðhade wunigeð blissigen heo, for þan þe heo gearnodan þæt beon þ̅ heo herieð. Habben heo hoge þ̅ heo 10 beon swylce þ̅ heo wurðfullice herigen magen. Ða þa on clænen wudewenhade synd, herigen heo 7 arwurðigen, for þan þe swutel is þ̅ heo ne mugen beon clæne buten þurh Cristes gyfe, seo þe wæs fullfremedlice on Marian þe heo herigeð. [fol. 54 a] Herigen eac 7 wurðigen þa þa on synscipe wunieð, for þan þe þanen flowð 15 eallen mildheortnysse 7 gyfe þe heo herigen magen. Gyf hwa synfull beo, he andette, 7 naðelæs herige, þeh ne beo wlitig lof on þæs synfullen muðe; þehhweðere ne geswica he þære herunge, for þan þe þanen heom is behaten forgyfenysse. Ðes pistol is swyðe manigfeald us to gereccene, 7 eow swyðe deop to geherene. Nu ne onhageð us na swyðer beo þan to specane, ac we wylleð sume oðre trymminge beo þære mæren Godes moder gereccen, to eowwer heterunge. Soðlice Maria is seo mæste frofer 7 fultum cristene mannen, þ̅ is foroft wel geswutelod, swa swa we on bocan rædeð. Sum man wæs mid drycræfte bepæht, swa þ̅ he Criste wiðsoc, 7 25 awrat his handgewrit þan aweregodan deofle, 7 him manrædden befæste. His name wæs Theophilus. He þa eft syððen hine beðohte, 7 þa healice pinunge on his mode weole; 7 ferde þa to sumre cirice þe wæs to lofe þære eadigen Marien gehalgod, 7 þær binnen swa lange mid wope 7 sæstenen hire fultumes 7 þingunge 30 bæd, oððet [fol. 54 b] heo sylf mid mycelan wuldre him to com, 7 cwæð, þ̅ heo him geðingod hæfde wið þone Heofonlice Deme hire agene Sune.

33 agene Sune is written in different ink on an erasure. After Sune an erasure.

XVII

OMELIA.

MÆNN þa leofeste, hwilon ær we gerehten eow þone pistol þe se halge Jeronimus sette beo forðsiðe þære eadigen Marien, Cristes moder, þurh þone he adwæscte þa dwollice gesettnysse þe 5 samlærede mæn sæden beo hire forðsiðe. Nu wylle we eow gereccen beo þan halgen godspelle þe man æt þyssere mæsse eow ætforen rædde. *'Intrauit Jesus in quoddam castellum'; et reliqua.* Se Hælend becom into summere eaðelicen byrig, 7 an wif, Martha gehaten, gelogode hine to hire gereorde. Heo hæfde ane suster Maria 10 gehaten, seo sæt æt Drihtenes foten 7 georne his lare hlyste. Martha soðlice hire suster eode carfull emb Drihtenes þenunge. Heo stod þa 7 cwæð to þan Hælende, 'Drihten, hwy nelt þu hogigan þ min swuster me læt ane þenigen? Sæge hire þ heo me fylste.' Hire answered se Hælend 7 cwæð, 'Martha, Martha, þu eart carfull 7 bisig 15 emb fela þing. Witodlice an þing is neodbehefe. Maria geccas þone seleste dæl, se þe ne byð hire næfre æthrodren.' Ne specð þiss godspell nan þing [fol. 55 a] synderlice beo Cristes moder, ac man hit ræt swa þeh gewunelice æt hire mæsse, for þære circlice gesettnysse. Augustinus trahtnunge we folgieð on þyssen god- 20 spelle. Þas twa wif, Martha 7 Maria, wæren Lazarus gewustre, þe se Hælend arærde of deaðe. Heo wæren bute Cristes leorningmæn, 7 he gelomen æt hire hine gereordode mid his leorningnihten. Heo wæron gecerde to mycelre eawfæstnysse þurh Cristes lare 7 wundren, 7 he heo lufede for þy. He underfeng 25 þære wifmanna þenunge, for þan þe he hæfde soðne lichame, þurh þone þe him hingrode 7 þyrste. Se underfeng þære wifmanna þenunge on þan huse se þe wæs on westene fram ænglen gereorded. Nu þanceð sume mænn þ þa wif wæron gesælige þ heo swylce cumen underfengan. Soð þ is, gesælige heo wæron, ac swa þeh 30 ne þurfe we ceorigen þ Drihten seo lichamlice on þyssere wurelde wunigende nu, swa swa he þa wæs, þ we hine mihten eac to us gelaðigen, for þan þe he cwæð, 'Swa hwæt swa ge doð on minen . nama anen þan læsten, þ ge doð me sylfen.' Martha wæs swyðe bisig embe Drih[fol. 55 b]tenes þenunge, 7 hire suster Maria sæt 35 stille æt Drihtenes foten, herecnigende his lare. Martha swanc, 7 Maria sæt æmtig. On þyssen twam gesustren wæron getacnode

Beloved, we have related to you the Epistle of St. Jerome, now we will tell you concerning the holy gospel which is read at this festival.

Martha and Mary were sisters of Lazarus whom Christ raised from death.

Martha was busy, but Mary sat at the Lord's feet listening to His teaching.

4 gesettnysse] the n corrected from e.

7 After reliqua is written Omelia.

These two sisters be-
token two
lives, one
transitory,
the other
eternal.

‘Mary has
chosen the
better part,
which shall
never be
taken from
her.’

two lif, þiss geswyncfulle þe we onwunigeð, 7 þ ece þe we gewill-
nigeð; þ an lif is wracfull, þ oðer is eadig, an hwilwendlic, oðer
ece. Martha spæc cuðlice to þan Hælende, (7) wolde þ he hete hire
suster hire fylsten æt þære þenunge, þe heo mycel embe hogode.
þa beladode Drihten Marian, 7 cwæð, ‘Martha, Martha, þu eart 5
carfull 7 bisig embe fela þing. Witodlice an þing is nedbehefe. An
þing byð gesett beforan eallen oðren. Nis þ an þing fram manegan,
ac manega þing synd fram þan anen. Feale þing synd geworhte,
ac an is se þe geworhte heofones 7 eorðe, 7 sæ 7 ealla gesceaft; 10
þe ealle gescop 7 geworhte an God, se þe ane is soð God on þrym
haden wunigende. Efne þa gesceafta synden swyðe gode, ac ana
is betere þe heo ealle gescop; pyses anes gewilnode Maria, þa þa
heo sæt æt Godes foten, his word herecninde. Martha was georn-
full hwu heo mihte God feden; Marie hogode [fol. 56 a] swyðer
hwu heo mihte, þurh Godes lare, hire sawle gereordigen, for þan þe 15
þæs modes gereordung is betere þonne þære wambe. Seo suster
heo wolde habben to hire bisigan, ac Drihten wæs hire forspeca, 7
heo sæt þa orsorgre. Drihten cwæð, ‘Maria geceas þone selestan
dæl, se þe ne byð hire næfre ætbroden.’ God wæs Marthen þen-
unge, þa heo þan Ælmihtigen þenode, ac swa þeh Maria geceas 20
þone selre dæl. Hwu selra? For þan þe hit ne byð hire næfre
ætbrodan. Heo geceas geswync, ac hire is þ ætbroden, for þan þe
Crist heo gebrohte to ecere reste on his rice, swa swa he behet
eallen (þe) him þenigendan, þuss cweðende, ‘þær þær ic sylf beo,
þære byð min þeign.’ Martha swanc þa swylce on rewette, 7 Maria 25
sæt stille æt þære hyðe. Heo wæs bisig emben ane þinge, 7 heold
þæs witegan cwide, þe cwæð ‘*Michi autem adherere deo bonum est,
ponere in domino deo spem meam.*’ ‘Me is god þ ic me to Gode
geðeode, 7 sette minne hyht on Drihtne.’ Swyðe god þenung is
7 herigendlic, þ æghwa Godes þearfen þenige, 7 swyðer þan 30
æwfæstan Godes [fol. 56 b] þeowen; ac swa þeh mare is þ man þa
heofonlice lare sægge þan ungelæredan, 7 heora sawle gereordige,
þe næfre ne ateorigeð, þone man þone deadlice lichame mid
brosnigendlicen mete afylle. Ægðres mæn behofigeð, gea big-
leofen gea lare; ac swa þeh hwonlice fremed þæs mannes lif þe byð 35
nytene gelic, þe hawwed symle to þære eorðe, þ is, to eorðlice
þingan, 7 for andgittleaste ne cann his mod awendan to þan

24 þe] *In different ink.*

25 on rewette] *MS. Vesp. orewitte, Camb. MS. on rewette.*

aplicen þingan, ne to þan ecan life. Paulus cwæð, 'Se þe ne cann, hine man eac ne cann.' Eft he cwæð, 'þa þa buten Godes æ syn-gieð, þa losigeð eac buten Godes æ.' On þysen wræcfulle life we sculen earmra manna helpen. We sculen þa hungrie fedan, hnacoda 5 scryden, cumen underfon, hæftlinges ut alesen, þa ungeðwære gesib-bigen, untrume geneosigen, deade bebyrigen. Þas þenungen synden on þysen life, þe Martha getacnode. Witodlice on þan towearðen life, þe Maria getacnode, ne byð þas neoden, ne þas þenunge; þær we byð gefedde, 7 we þær nænne ne fedeð; þær 10 byð fullfremed þ Maria her ceas. Beo þan [fol. 57 a] life cwæð se Hælend, þ he deð his halgen sitten, 7 he sylf farende heom þeneð. Þan he þeneð þonne, þe him nu þenigeð þurh þearfena þenunge; for þy is Marthan þenung swyðe herigendlic, þurh heo wæs Maria geherod. Þeh se lareaw halig beo, hraðe aslacað his tunge to þære 15 godcundan bodunge, gyf he næfð þæs lichames foda; is swa þeh selre þ þ ece is. We sædan eow 7 gyt secgeð, þ þa twa gesustra hæfden getacnunge þyses andweardan lifes 7 þæs ecan. On þan ane huse wæron twa lif [7] þ soðe lif Crist. On Marthan wæs getacnung þyses andsweardes lifes, on Marian wæs þ towearde. 20 þ þ Martha dyde, þær we syndan; þ þ Maria dyde, to þan we hopieð. Ægðer is herigendlic lif, ac þ an is swa þeh geswyncefull. Ne beo se carfulle lehterfull, ne [se] ne lufige idelnysse se þe on stillnysse is; þa þa emben oðre manna bigleofe 7 scrude hogigeð, þa geefenlæceð Marthan; þa þa gemeð þære heofonlicen lare, þa 25 geefenlæceð Marian, þe Drihten swyðer herode. Witodlice swa oft swa we emb oðre manna neode hogieð, we geefenlæceð Marthan, 7 swa oft swa [fol. 57 b] we to Godes huse gað, his lof to geherene 7 us to gebiddene, we geefenlæceð Marian. Þiss godspell is nu scortlice getrahtnod, 7 we secgeð eow þ nan mann 30 hine ne sceal beladigen þ he Godes cirice ne gesece, þeh heo him feorr beo. Swa he feorren Godes hus geschð, swa his mede mare byð. Nis nan twyn þ eow ne beo forgolden ælc þære stæpe þe ge to Godes huse steppeð, emben eower sawle þearfe. Hwæt wylle we swyðer secgen beo þysen simbeldæge, bute þ Maria, Cristes moder, 35 wearð on þysse dæge, of þysen geswyncefulle life genumen up to heofone rice, to hire leofan Sune, þe heo on life gebær, mid þan heo blisseð on ecere myrhðe a to wurlede. Gyf we mare secgeð beo

In this miserable life we ought to help the poor. Truly in the future life there will be no necessities.

When we consider other men's needs, we imitate Martha; when we go to God's House, we imitate Mary.

18 Before þ 7 erased.

22 Between the ne's an erasure.

33 MS. ebnben] The loop of b forms the first two limbs of m.

þyssen symbeldæge þone we on halgen bocan rædeð, þe þurh Godes dyhte gesette wæron, þonne beo we þan dwolmannen gelice, þe beo heora agenen dyhte, oððe swefne, feale lease gesettnysse awriten; ac þa geleaffulle larðeawas, *Augustinus*, *Jeronimus*, *Gregorius*, 7 æighwylce oðre, þurh heora wisdom, heo towurpen. Synd 5 swa þeh get þa dwollice bec, æigðer gea on Leden gea on Ænglisc, 7 heo rædeð ungeræde mæn.

XVIII

[Fol. 58 a] [THE ASSUMPTION OF ST. MARY.]

Basilus was made Bishop of Cappadocia, and Julian was chosen as Emperor.

Basilus offered Julian three barleyloaves as a blessing, but Julian offered grass in return and threatened to destroy the city.

WE wylleð eow gereccen beo geændunge þæs arleasan Godes wiðersacan Julianes. Sum halig biscop wæs Basilus gehaten, 10 se leornode on anre scole, 7 se ilca *Julianus* samod. Ða gelamp hit swa þ Basilus wearð to biscope gecoren to anre byrig þe is gehaten Capadocia, 7 *Julianus* to casere, þeh he ærre to preoste bescoren wære. *Julianus* þa ongan to lufigene hæðengeld, 7 his cristendome wiðsoc, 7 mid eallen mode hæðenscipe beeode, 7 his leode to þan 15 ilcan genedde. Ða æt sumen cere gewænde he to ferde ongean Perscisce leodscipe, 7 gemette þone biscop, 7 cwæð him to, 'Eala þu *Basilus*, nu ic habbe þe oferðogen on uðwitegunge.' Se biscop him andswerede, 'God forgeafe þ þu uðwitegunge beeodest.' 7 he þa mid þan worde him bead swylce lac swylce he sylf breac, 20 þ wæren þreo berene hlafes, for bletsunge. Ða het se wiðersaca onfon þære hlafen, 7 ageofen þan biscope togeanes gærs, 7 cwæð, 'He bead us nytene fode, underfo he gærs to leane.' *Basilus* underfeng þ gærs, þus cweðende, 'Eale þu casere, soðlice we uðen þe þæs þe we sylfe bru[fol. 58 b]cað, 7 þu us scaldest to edleane 25 ungescadwisre nytena bilyfene, na us to fode ac to hospe.' Se Godes wiðersaca hine þa gehathyrt, 7 cwæð, 'Ðone ic fram ferde gecerre, ic towurpe þas burh, 7 heo gesmeðige, 7 to earðlande awænde, swa þæt heo byð cornbære swyðer þone mannbære. Nis me uncuð þin dyrstignysse, 7 þyssere burhware, þe þurh þine 30 tyhtunge þa anlicnysse, þe ic arærde 7 me to gebæd, tobræcon 7 towurpon,' 7 he mid þysen worden ferde to Persiscen earde. Hwæt þa *Basilus* cydde his ceasterwaren þæs reðen caseres þeowrace, 7 heom selest rædbore wearð, þuss cweðende, 'Mine gebroðre, bringeð eowre sceattes, 7 uten cunnigen, gyf we mugen, 35 þone reðen wiðersaca on his geancerre gegladigen.' Heo þa mid

glæden mode him to gebrohten goldes, 7 seolfres, 7 deorewurðra
 gimmen ungerime heapes. Se biscop þa underfeng þa madmes, 7
 bebead his preostan 7 eallen þan folce, þ heo heora lac offroden
 binnan þan temple, þe wæs to wurðmynte þære eadigen Marian
 5 gehalgod, 7 het heo þærbinnen anbidigen [fol. 59 a] mid preora
 dagane fæstene, þ se Ælmihtige Wealdend, þurh his moder þing-
 ræddene towurpe þæs unrihtwisen caseres andgit. Ða on þære
 þridden nihte þæs fæstenes, geseh se biscop mycel heofonlic werod
 on ælcere healfe þæs templen, 7 on midden þan werode sæt seo
 10 heofonlice cwen Maria, 7 cwæð to þan þe hire neh stoden, 'Gelan-
 gieð nie þone martyr Mercurium, þ he gewende wið þæs arleasen
 wiðersacan Julianum, 7 hine acwelle, se þe mid toðundene mode
 'God minne Sune forsihð.' Se halge cyððere Mercurius gewæpnod
 rædlice com, 7 beo hire hæse ferde. Ða eode se biscop into þære
 15 oðre cirice, þær se martyr inne læig, 7 befran þone ciricweard
 hwar þæs halgen wæpnen wæren. He swor þ he on æfnunge æt
 his heafde witodlice heo geseage, 7 he þærrihte wende to Sancta
 Marien temple, 7 þan folce gecyðde his gesihðe, 7 þæs wæltreowan
 forwyrð. Ða eode he eft ongean to þæs halgen martyres byrigene,
 20 7 fand his spere standen mid blode gegleddeð. Ða æfter prym
 dagen com an [fol. 59 b] þæs caseres þeignen, Libanus gehaten,
 7 gesohhte þæs biscopes fet, fulhtes biddende, 7 cyðde him 7 ealre
 þære burhware þæs arleasen Julianes deað, cwæð þ seo ferd wicode
 wið þære ea Eufraten, 7 seofen weardsetlen wacoden ofer þone
 25 casere. Ða com þære steppende sum uncuð cæmpe, 7 hine hetelice
 þurhþyðde, 7 þærrihte of heora gesihðe ætdwan; 7 Julianus þa
 mid anðræcen reame forswæalt. Swa wearð seo burhware aredd
 þurh Sanctam Marien wið þone Godes wiðersaca. Ða bead se
 biscop þan ceasterwaren heora sceattes. Heo cwædon þ heo
 30 uðen þære laca þan undeadlicen Cyнге, þe heo swa mihtiglice
 genere(de), mycele bet þone þan (deadlicen) arleasen cwellere. Se
 biscop þeh nedde þ folc þ heo þone þridden dæl þæs feos under-
 fengen, 7 he mid þan twam dælen þ mynster gegodede. Gyf hwa
 smeage hwu piss gewurðe, þonne secge we, þ þes martyr his lif
 35 adreah on læwden hade; þa wearð he þurh hæðenra manna
 ehtnysse for Cristes geleafe gemartyrod, 7 cristene mænn syððen

11 MS. martyr.

26 ætdwan] *The æt is written in different ink on an erasure and is scarcely legible, but the dwan is clear.*

36 MS. c 7.

The Bishop and all the people offered gifts to the Blessed Mary that she might intercede for them.

Mary sent the holy martyr Mercurius to slay Julian.

After three days Libanus told the Bishop that the Emperor had been slain by an unknown warrior.

Let us pray
continuously
to the
Holy Mother
of God that
she may
intercede
for us.

his halgen lichame binnen þan temple wurðfullice gelogoden,
7 his wæpnen [fol. 60 a] samod. Eft, þa þa seo halige cwen hine
asænde, swa swa we nu hwon ær sædon, þa ferde his gast swiftlice,
7 mid lichamlicen wæpnen þone Godes feond ofstang, his weard-
setlen onlokinden. Mine gebroðren þa leofeste, ute clypigen mid 5
singalen gebeden to þære halgen Godes moder, þ̅ heo us on uren
nedðearfnysen to hire bearne geðingige. Hit is swyðe geleaflic
þ̅ he hire myceles þinges tyðigen wylle, se þe hine sylfne gemede-
mode, þ̅ he þurh heo, for middeneardes alesednysse, to mænniscen
mæn acænned wurde, se þe æfre is God buton anginne, 7 nu þurh- 10
wuneð, on anen hade, soð mann 7 soð God, a on ecnysse. Swa
swa æghwyle mann wuneð on sawle 7 on lichame an mann, swa is
Crist, God 7 mann, an Hælend, se þe leofeð 7 rixeð mid Fæder
7 Halgen Gaste on eallre wurlde wurld. Amen.

XIX

IIII KL. SEPTEMBR̅. PASSIO SANCTI JOHANNIS 15
BAPTISTE.

Misit Herodes 7 tenuit Johannem. Et reliqua.

St. Mark
wrote that
Herod im-
prisoned the
great Baptist
John on
account of
Herodias.

MARCUS se godspellere awrat on Cristes bec beo þan mæren
fulhtere Johanne, þ̅ se wælreowe king Herodes hine gehæfte,
[fol. 60 b] 7 on cwarterne sette, for his broðer wife, seo wæs haten 20
Herodias, þa he genam of his broðre Philippen. Johannes hine
preatode 7 cwæð þ̅ hit manfullic wære þ̅ he his broðer wif hæfde,
7 þ̅ wif Herodias syrewde ymbe Johanne, 7 wolde hine to deaðe gedon
gyf heo mihte. Herodes soðlice hæfde mycelne ege to þan fultere,
he wiste þ̅ he wæs rihtwis 7 halig, 7 hine geheold, 7 beo his lare 25
seale þinga dyde, 7 to langere hwile hine gehyrde. Þa becom se
dæg his acænnednysse, 7 he gelaðede his caldormæn 7 his weotan
to his feorme. Þa eode his dohter inn mid hire mædene, 7 plegede
ætforen þan fæder, 7 him pearle gelicode hire plega, 7 eallen þan
gebeorscipe. Þa cwæð se king to his dohter, 'Bide me hwæt swa 30
þu wylle 7 þe byð getyðed.' He swor þa mid mycelen aðe, þ̅ he
hire forgyfan wolde, þeh heo healfne dæl his rices bæde. Heo þa
befran þa moder, hwæt heo bidden scolde. Heo cwæð, 'Bide þ̅ he

28 MS. hiñe.

- þe forgyfe Johannes heafod þæs fulhteres.' Ða cwæð seo dohter to þan kinge, 'Ic bidde þ þu hate nu rihte beren to me Johannes [fol. 61 a] heafod on ane disce.' Ða wearð se king [gedre]fed for þære bene, 7 nolde þeh for his aðe ne for þan gebeoran his word
Herod's daughter asked for the head of John the Baptist.
- 5 awægen, ne þa dohter ahwænen, ac sænde þærrihte ænne cwellere, 7 het his heafod bringen on anen disce. Se cwellere þa beheafðode þone mære wytega binnen þan cwarterne, 7 þ heafod þan kinge brohte, 7 he hit ræhte his dohter, 7 seo dohter þære moder. Comen þa syððen his frynd, 7 his lic bebyredon. Ðes Johannes wæs se
10 mæreste mann, swa swa Crist beo him cyðnyssse þuss gecyðde. He cwæð, 'Betwux wifa bearnen ne aras nan mærra bearn þone Johannes se fulhtere.' Nu habbe ge oft geherd beo his mære drohtnunge, 7 beo his þenunge, nu wylle we ymb þysses godspelles trahtnunge sume swutelunge eow gereccen. Ðes Herodes þe
This Herod who commanded John to be beheaded was the son of the other Herod who ruled at the time when Christ was born.
- 15 Johannes beheafðigen het, 7 on þæs Hælendes prowunge Pilate þan ealdormæn geðafode, þ man hine to his dome betæhte, wæs þæs oðres Herodes sune, þe on þan time rixode, þa Crist wæs geboren; ac hit wæs swa gewunelic on þan time, þ rice [fol. 61 b] [mænn] scopen heora bearnen namen æfter heom sylfen, þ hit wære geðuht
20 þæs þe mare gemynd þæs fæder, þa þa se sune wæs his yrfsenname, 7 wæs for þy gecegd his fæder name. Se wælreowa fæder hæfde fif sunen, preo he het acwellen on his feorhadle, ær þan þe he gewite him sylf. Ða gewearð he reowlice 7 rædlice dead æfter þan þe he þa cild acwealde for Cristes acænnednyssse. Ða feng
25 Archelaus his sune to rice. Ða embe ten geara fyrst wearð he ascofen of his cynesetle, for þan þe þ Judeisce folc wreiden his modignysse to þan casere, 7 he þa hine on wracsið asænde. Ða dælde se casere þ Judeisce rice on feower, 7 sette þærto feower gebroðre, þa synd gecweðene æfter Grecissen gereorde, *Tetrarche*, þ
30 synd fiðerrice. Fiðerrice byð se þe hæfð feorðe dæl rices. Ða wæs an þyssere gebroðre Philippus gehaten, se gewifode on þæs kinges dohter Arete, Arabiscra peode, seo hatte Herodias. Ða æfter sumen fyrste wurden heo ungesome, Philippus 7 Areth, 7 he genam þa dohter of his aðume, 7 forgeaf heo his broðer [fol. 62 a] Herode,
35 for þan þe he wæs furðere on wurðscipe 7 on mihte. Herodes þa awarep his riht æwe, 7 forligerlice manfulles sinscipes breac his
- Philip married Herodias, the daughter of King Arethe.

3 gedre[fe]d] *Only the last three letters are clearly visible, the first part is almost erased.*

18 mænn can only be inferred, as the word has been almost entirely erased.

Herod imprisoned John in Machaer-untia.

The Saviour said to John's disciples, 'Go now to John and make known to him the things which ye have seen and heard.'

On Herod's birthday his daughter played at the feast.

broðer lafe. Ða on þan time bodede Johannes se fulhtere Godes rihtwisnysse eallen Judeisscen folce, 7 preatode þone Heroden, for þan fulen sinscipe. Ða geseah Herodes þ̅ eall seo Judeisce mænige arn to Johannes lare, 7 his mynegunge geornlice gehersumeden. Ða wearð he afyrht, 7 wende þ̅ heo wolden for Johannes lare his 5 cyndom forseon, 7 wolde þa forradian, 7 gebrohte hine þa on cwarterne, on anre byrig þe is gecweðen Macherunta. Hwæt þa Johannes asænde of þan cwarterne tweisen leorningnihtes to Criste, 7 hine befrann, þus cweðende, 'Eart þu se þe toward is, oððe we oðren anbidien sceolen?' Swylce he cwæde, 'Geswutele 10 me, gyf þu sylf wylle nyðer astigen to helwaren for manna alesednysse, oððe gyf ic scule cyðen þinne tocyme helwaren, swa swa ic middenearde þe towardne bodede 7 geswutelode.' Hwæt þa se Hælend on þære ilcan tide, swa swa Lucas se [fol. 62 b] godspellere awrat, gehælde manega untrume fram mistlicen coðen, 7 woden 15 mannen gewit forgeaf, 7 blinden gesihðe, 7 cwæð syððen to Johannes arendracan, 'Fareð nu to Johanne, 7 cyðeð him þa þing þe ge gesegan 7 geherden. Efne nu blinde geseoð, 7 þa healte gað, 7 reoflige mæn byð geclænsode, deafe gehereð, 7 þa deade ariseð, 7 pearfe bodieð godspell; 7 se byð eadig þe on me ne byð 20 geæswicod.' Swylce he cwæde to Johanne, 'Þyllice wundre ic wyrce ac swa þeah ic wylle deaðe swelten for mancynnes alesednysse, 7 þe sweltende æfterfyligen, 7 se byð geselig þe mine wundre nu gehyreð, gyf he minne deað ne forsihð, 7 for þan deaðe ne geortreoweð þ̅ ic God eam.' Þuss onwreah se Hælend Johanne, 25 þ̅ he wolde hine sylfne gemedemigen to deaðe, 7 syððen hellware geneosigen. Ða betwux þysen, gelamp þ̅ Herodes, swa we ær cwæden, his wyten gefeormode on þan dæige þe he geboren wæs; for þan þe heo hæfden on þan time mycele blisse on heora gebyrdtiden. Seo dohter þa, swa swa we ær cwæden, plegede mid hire 30 mæde[fol. 63 a]nen on þan gebeorscipe, heom eallen to gecwemednysse, 7 se fæder þa mid aða behet, þ̅ he wolde hire forgyfen swa hwæt swa heo gewilnode. Preo arlease scylden we gehyrden, ungeselige mærsunge his gebyrdtide, 7 þa unstæððige hleapunge þæs mædenes, 7 þæs fæder dystigen aðsware. Ðan prym pingan 35 us gedafoneð þ̅ we wiðcweðen on uren þeawen. We ne moten ure gebyrdtide to nanen freolsdæige mid idele mærsungan awænden, ne ure acænnednysse on swylcen gemynde habben, ac we sculen urne ændenexten dæg mid bereowsunge 7 dædbote forseawigen, swa

- swa hit awriten is, 'On eallen þine þingum beo þu gemyndig þines It is written,
endenextes dæiges, 7 þu ne syngest on ecnyssse.' Ne us ne 'In all
gedafeneð þ̅ we urne lichame, þe Gode is gehalgod on þan halewende things be
fulhte, mid unwislice plegen 7 hygeleaste gescænden, for þan þe thou mindful
of thy last
day.'
- 5 ure lichamen synd Godes lymen, swa swa Paulus cwæð, 7 bebead
þ̅ we sceolen gearcigen urne lichame liflice ofrunga þe wið heafod-
lehtres byð gescyld, 7 þurh halge mæignum Gode anfenge 7 halig.
God sylf forbeot [fol. 63 b] ælene að cristene mannen þuss
cweðende, 'Ne swere þu þurh heofone, for þan þe heo is Godes
10 þrymsetle. Ne swera þu þurh eorðe, for þan þe heo is Godes
fotscamel. Ne swera þu þurh þin agen heafod, for þan þe þu þe
ne miht wyrecen an hær þines fexes, hwit oððe blac. Ic eow
secge, Ne swerige ge þurh nan þing, ac beo eower spæce þuss 'Swear not
by any-
thing.'
- 15 þær mare byð þurh að, þ̅ byð of þan yfelen.' Crist sylf gefæst-
node his spæce, þa þa he spæc to anen Samaritaniscen wife mid
þysen worde, '*Crede michi*,' þ̅ is, 'Gelyf me.' Þehhweðere gyf
we hwar unwærlice swerigeð, 7 se að us genede to wyrsen dæde,
þonne byð us rædlicor, þ̅ we þone mare gylt forbugen, 7 þone
20 að wið God gebeten. Witodlice Dauid swor þurh God þ̅ he wolde
þone stunte were Nabal ofslean, 7 ealle his þing adilgien; ac æt
þære forme þingunge þæs snoteran wifes Abigal, he awænde his
swurd in þære scæðe, 7 herede þæs wifes snoternysse, þe him
forwernde þone [fol. 64 a] pleolice mansliht. Herodes swor þurh
25 stuntnyssse, þ̅ he wolde þære hleapende dohter forgeofen swa hwæt
swa heo bæde; þa for þan þe he nolde fram his gebeoran beon
geweden manswara, þone beorscipe he mid blode gemængde,
7 þæs mære witegan deað þære lyðre hoppestren hire glywes to
mede forgeaf. Mycele selre him wære, þ̅ he þone að tobræce, þone
30 he swylcne wytega acwellen hete. On eallen þingan we sculen
carfullice hogien, gyf we ahware, þurh deofles syrewungen, on þan
fræodnyssse samod befealleð, þ̅ we simle þone maren gylt forfeon
þurh utfære þæs læssen, swa swa deð se þe his feonden ofer sumne
weall ætfeon wyle, þonne cepð he hwar se weall unhehst sy, 7 þær
35 ofersceott. Witodlice Herodes, þa þa he nolde, þurh Johannes
munegunge, þone unclæne sinscipe awænden, þa wearð he to
manslihte befeallen; 7 wæs seo læsse synne intinga þære maren,
þ̅ he for his fulen forligere, þe he georne wyste þ̅ Gode andsæte
wæs, þæs wytegan blod agent, þe he [fol. 64 b] wyste þ̅ Gode
18 MS. genede by.

Herod
through
foolishness
swore that
he would
give his
daughter
whatsoever
she asked.

John was still more hallowed when he through the preaching of truth came to victorious martyrdom.

John was the fore-runner of Christ.

The head of John was shown to two monks, who brought it to the city called Edessa.

gecweme wæs. Þiss is se cwide þæs godcundlicen domes, be þan þe is gecweðen, 'Se þe halig is, beo he gyt swyðer gehalged.' Þis gelamp þan fulhtere Johanne, se þe wæs halig purh manigfealden gecarnungen; 7 he wæs gyt swyðer gehalgod, þa þa he purh soðfæstnysse bodunge becom to sigefæste martyrdome. Herodes 5 heowede hine sylfne unrotne, þa seo dohter hine þæs heafdes bæd, ac he blissode on his digolnysse, for þan þe heo þæs mannes deað bæd, þe he ær acwellen wolde, gyf he æmtan hæfde. Witodlice gyf þ cild bæde þæs wifes heofod, mid mycele gramen he hit wolde hire wiðcweðen. Næs Johannes mid ehtnysse geneded þ he Criste 10 wiðsoca, ac þeh he sealde his lif for Criste, þa þa he wæs for soðfæstnysse gemartyrod. Crist sylf cwæð, 'Ic eam soðfæstnysse.' Johannes wæs Cristes forrynnel on his acænnednysse, 7 on his bodunga, on fulhte, 7 on þrowunge, 7 hine to hellwaren mid deorewurðen deaðe forestop. Þa þa he beheafðod wæs, þa comen 15 his leorningnihtes, 7 his halige lic feredon [fol. 65 a] to anre byrig seo is gehaten Sebaste, 7 heo þær hine geleigdon. þ halige heafod wearð on Jerusalem bebyriged. Sume gedwole mæn cwædon, þ þ heafod scolde ablawen þæs kinges wif Herodiaden, þe he fore acweald wæs, swa þ heo ferde mid winde geond eall wurld; 20 ac heo dweleden mid þære sage, for þan þe heo leofode hire lif oð ænde æfter Johannes slege. Soðlice Johannes heafod wearð syððen geswutelod twam easterne munecan, þe mid gebeden þa burh geneosodan, 7 heo þanen þone deorewurðen madm fereden to sumre byrig þe is Edissa gehaten; 7 se Ælmihtige God purh 25 þ heafod ungerime wundre geswutelode. His ban, æfter langen fyrste, wurðen gebrohte to þære mære byrig Alexandria, 7 þære mid mycele wurðmynte gelogode. Nu is to besceawigene hwu se Ælmihtige God, beo his gecorenan 7 þa gelufede peignes, þa þa he to þan ecen life forestiht, geðafed þ heo mid swa mycelen [witen] 30 beon fornumene 7 tobrytte on þysen andwearden life. Ac se apostol Paulus andswerede beo þysen, [fol. 65 b] 7 cwæð, þ 'God preað 7 beswingð ælcne þe (he) underfohð to his rice, 7 swa he forseowenlicor byð gewitnod for Godes namen, swa his wuldor byð mare for Gode.' Eft cwæð se ilca apostol on oðre stowe, 'Ne synd 35 na to wiðmetene þa þrowunga þyssere tide þan toweardan wuldre þe byð on us geswutelod.' Nu cweðð se trahtnere, þ nan wildeor, ne on fiðerfoten ne on creopenen, nis to wiðmetene yfele wife.

30 witen is from Camb. MS.

36 MS. wulde.

Hwæt is betwux fiðerfoten reðre þone leo? Oððe hwæt is
wælreowre betwux næddre cynne þone draca? Ac Salomon cwæð, Solomon
þ selre wære to wunigenne mid leon 7 mid dracan þone mid yfele were better
wife 7 oferspæcen. Witodlice Johannes on westene wunede betwux to dwell
5 eallen deorcynne ungederod, 7 betwux dracan, 7 aspiden, 7 ealle with lions
wyrmcynne, 7 he heo ne ondred. Soðlice seo aweregode Herodias and dragons
mid beheafðunge hine acwealde, 7 swa mæres mannes deað to gyfe than with
hire dohter hleapunge underfeng. Daniel se witega læig seofon an evil and
niht betwux seofen leonen on anen seaðe ungewæmmod, 7 þ Herodias
10 aweregode wif Gezabel beswac þone rihtwisen Naboth to his feore, slew John.
þurh lease gewittnysse. Se witege Jonas wæs [fol. 66 a] gehealden Jezebel
unformolten on þæs hwæles innoðe þreo niht, 7 seo swicola Dalila betrayed
þone strange Sanson, hire agene were, mid olæcunge bepæhte, Naboth.
7 bescorene fexe his feonden belæwde. Eornostlice nis nan Dalila
15 wyrmcynn ne wilddeorcynn on yfelnyssse gelic yfelen wife. Se deceived
wyrðwritere Josephus awrat, on þære ciriclice gereccednysse, þ se Josephus
wælreowa Herodes lytle hwile æfter Johannes deaðe rices geweolde, wrote that
ac wearð for his mandæden ærest his here on gefihte ofslagen, after the
7 he sylf syððen of his cynerice ascofen, 7 on wracsið asend, swyðe death of
20 rihtwisen dome, þa þa he nolde hlysten Johannes lare to þan ecen John, Herod
life, þ he eac rædlice his hwilwenden cynedom mid hospe forlure. was sent
Augustinus se wise us maneð, to ure sawle þearfe, mid þysen into exile.
worden, 7 cwæð, 'Besceawið, eow ic bidde, mine gebroðre, mid
gleawnyssse, hwu wræcfull þiss andwearde lif is, 7 þeah ge
25 ondrædeð eow þ ge hit to rædlice forlæten. Ge lufigeð þiss lif, on
þan þe ge mid geswynce wuniged; þu hogest ymbe þinre neode;
þu eornst, and [fol. 66 b] byst geangsumed; þu erest, 7 sawst,
7 eft gaderest; þu grintst, 7 bacst, þu wefst, 7 wæden teolest,
7 earfoðlice wast ealre þinre neoda getæl, ægðer gea on sæ gea
30 on lande, 7 scealt ealle þas foresæde þing, 7 eac þin agen lif mid
earfoðnyssse geændigen. Leornigeð nu for þy, þ ge cunnen þ ece
lif geearnigen, on þan þe ge nan þyssere geswynce ne þrowigeð, 'Learn now,
ac on ecnyssse mid Gode rixigeð.' On þysen life we ateorieð, gyf that ye may
we us mid bigleofen ne ferecigeð. Gyf we ne drincað, we byð gain eternal
35 mid þurste awæhte. Gyf we to lange wacigeð, we ateorieð. Gyf life.'
we lange standeð, we byð gewæhte, 7 þonne sitteð. Eft gyf we
to lange sitteð, us slæpeð þa leomen. Sceaewigeð eac æfter þysen,
þ nan styde nis ure lichamen. Cildhad gewitt to cnihtade,

7 enihthad^{to} geðungenum^ƿ wæstmē, 7 se fullfremede wæstmē
gebehð to ylde, 7 seo ylde byð mid deaðe geændod. Witodlice ne
stant ure elde on nanre staðelfæstnysse, ac swa mycele swa se
lichame wext, swa mycele byð his dages gewanode. Æighware is
on uren [fol. 67 a] life ateorung, 7 werignysse, 7 brosnung þæs 5
lichamen, 7 þehhweðere wilneð æighwa þ he lange libbe. Hwæt
'What is to live long but
to toil long?' is lange libben bute lange swincan? Feawe mannen gelimpð on
þysen dages, þ heo gesundfull libben ymb hundehtentig gearen,
7 swa hwæt swa he ofer þan leofeð, hit byð him geswinc 7 sarnysse,
swa swa se witega cwæð, 'Yfele synd ure dages,' 7 þæs þe wyrse 10
þe we heo lufigeð. Swa olæcð þes middeneard wel manega, þ heo
nylleð heora wræcfulle lif geændigen. Soð lif 7 gesælig þ is,
þonne we ariseð of deaðe, 7 mid Criste rixigeð. On þan life byð
gode dages, na swa þeh manege dagas, ac an; se nat nænne
upspring ne nane geændunge, þan ne folgeð morgenlic dæg, for 15
þan þe him ne forestop se georstenlice, ac se an dæg byð ece, æfre
ungeændod buten ælere nihte, buten gedreccednysse, buten eallen
þan geswyncen, þe we hwen ær on þyssere rædinge tealdon. Þes
dæg 7 þiss lif is behaten rihtwisen cristenen, to þan life us
gelæde se mildheorte Drihten, se leofeð 7 rixeð mid Fæder 7 mid 20
Halge Gaste a buten ænde. Amen.

'A true and
blessed life
that will be
when we
rise from
death and
reign with
Christ.'

XX

[Fol. 67 b]

[ST. LUKE XI. 24-28.]

'When the
unclean
spirit goes
out of a man,
then he
wanders
about seek-
ing rest, but
truly he
finds none.'

SE Helend cwæð on his godspelle, þonne se unclæne gast gæð ut
of þan mænn, þænne færð he worigende on unwæterigen stowen,
secende him reste, ac he soðlice ne fintt. Þonne cweðð se fule 25
gast þ he faren wyle into his huse, of þan þe he ut ferde, 7 cumð
þonne to 7 afint hit gedæft. He genymð him þonne to seofen
oðre gastes wyrse þone he silf seo, 7 heo wuniað mid þan mænn,
7 byð þæs mannes wyse wyrse þonæ heo ær wæron. Mid þan þe
he puss clypode, þa cwæð him sum wyf to of þare menige mid 30
mycelre stæmne, 'Eadig is se innoð þe þe to manne gebær, 7
gesælige sinden þa breosta þe þu suca.' Hire andswarede se
Hælend, 'Eadige synden þa þe Godes word gehyreð 7 hit
gehealdeð.' Se þe gelefð on God 7 hafð ege, 7 nele þehhweðere

god wyrren, se byð þan deofle gelic, 7 se mann þe nele geleuen on
God, ne nænne Godes ege næfð, se byð wyrse þone se deofel.

XXI

[Fol. 68 a] IN XI KL. OCTOBR. DE SANCTO MATHEO
APOSTOLO.

- SE godspellere Matheus, þe we todæg wurðigeð, awrat beo him
syllfen hwu se Hælend hine geceas to his geferrædden, þuss cwe-
ðende, *Cum transiret Jesus, uidit hominem in theloneo sedentem,*
Matheum nomine. Et reliqua. Ða þa se Hælend ferde on summere
byrig, þa geseh he sitten ænne mann æt tollsetle, Matheus gehaten,
7 he cwæð to him, 'Folge me.' Matheus aras þærrihte fram his
tolle, 7 follgode þan Hælende, 7 gelaðede hine þæs dæiges to his
huse. Efne þa comen feola geferen 7 synfulle mænn, 7 sæten æt
þære þenunge mid þan Hælende 7 his leorningnihten. Hwæt þa
þa Judeisce ealdres 7 bocheres þ gesegen, heo þa acsoden 7 cwædon
to Cristes leorningnihten, 'Hwæt la! hwy ett eower Larðeaw
mid þysen manfullen mannen 7 synfullen?' Ða ofherde þ se
Hælend 7 cwæð, 'Nis nan neod þan strangen nanes læcen, ac þan
þe yfel þoligeð is mycel neod. Fareð nu, 7 leornigeð hwæt þiss
mæne. Ic wille mildheortnysse 7 na offringe. Ne com [fol. 68 b]
ic na to clypigene þa rihtwise, ac þa synfulle to dædbote.' We
nymeð þ andgit þyses godspelles æigðer gea of Matheus gesett-
nysse, gea of Lucas. Matheus is Ebreisc name, þ is on Leden
'Donatus', 7 on Ænglisc 'Forgyfen' oððe 'Gegoded.' God hine
gegodede swa þ he hine awænde of tollere to apostle, 7 him forgeaf
þa gyfe, þ he awrat þa forme Cristes boc, 7 is godspellere þurh
Godes mycele mihte. He hine geseh sitten æt tolle. He hine ne
geseh na þ an mid lichamlicre gesihðe, ac eac swylce mid incundre
mildsunge, swa þ he hine geceas to heofonlicre geðingðe, 7 cwæð,
'Folge me, folge me na þ an on fotlicen gange, ac eac swylce on
goddre þeawen geefenlæcunge,' swa swa se apostel cwæð, 'Se þe
cweðð þ he on Criste wunie, he sceal faren swa swa Crist ferde.'
Matheus aras, 7 forlet his tollscire, 7 folgede Criste, for þan þe he
mid ungeseowenlicre onbrerdnysse his mod lærde, swa swa he hine

St. Matthew
wrote that
the Saviour
saw him
sitting at
the toll and
He said,
'Follow me.'

Matthew is
a Hebrew
name, which
means in
English
'Given' or
'Endowed.'

Matthew
arose and
followed
Christ.

Matthew prepared a great feast for the Saviour.

mid his worde wiðuten clypode. Matheus þa gearcode mycele feorme þan Hælende, 7 hine to his huse ge[fol. 69 a]laðede. He gearcode him gebeorscipe on his huse, ac he gearcode mycele þancwuiðere feoreme on his heorte, þurh geleafen 7 soðre lufe, swa swa he sylf Crist cwæð, 'Ic stande æt þære dure cnuchigende, 5 7 swa hwa swa mine stefne gehyrð, 7 þa dure me geopeneð, ic gange into him, 7 mid him wunige 7 he mid me.' God afandeð ælces mannes heorte, 7 se þe underfohð hine mid goden wille, se byð geðened wiðinnen þurh gyfe þæs Halgen Gastes, 7 God wuneð mid him, gyf he on gode weorcan þurhwuneð. Ða ealdres 10 7 þa boceres þa cidden þ Crist mid þan synfullen mannen wæs etende. Heo wæron mid twifealden gedwyldre befangene, for þan þe heo þæs Hælendes mildheortnysse on þan synfullen huxlice tælden, 7 heom sylfen rihtwise tealden. Drihten him cwæð to, 'Ne behofigeð þa hale nanes læcen, ac þa untrume doð.' He is 15 'Hælend' gehaten, for þan þe he hælð ægðer gea manna lichamen gea heora sawlen, 7 for þy he com to mancynne, þ he wolde þa synfulle gerihtlæcen, 7 heora [fol. 69 b] sawlen gehælen. Se þe wenð þ he hal sy, se is unhal, þ is se þe truweð on his agene rihtwisnysse, 7 ne hogeð [he] be þan heofonlice læcedome. He cwæð, 20 'Fareð 7 leornigeð hwæt þ mæne. Ic wylle mildheortnysse 7 na ofrunge.' Þiss cwæð sum wytega, ær pone Crist to mænn geboren wurðe. Ne byð Gode nan ofrung ne nan lac gecweme buten mildheortnysse. Þeh sum wæltreowe man Gode lac ofrige, ne byð heo Gode na gecweme, bute he his wæltreownysse geswica, 7 mild- 25 heortnysse lufige. Þa Judeissce wuldredan for heora mycelen ofrunge, 7 Crist sæde þ him wære leofere liðe heortan, 7 het heo for þy leornigen hwæt se wittega mænde mid þære cleopunge. Gode is swyðe leof þ he mancynne mildsige, 7 him is leofere þ he us mildsige þurh sumer weldæde, þonne he us for ure gylte genyðe- 30 rige; 7 þa mildheortnysse þe him is gecyndelic, þa he wyle habben æt us swyðer þonne ure lac. He cwæð, 'Ne com ic na to clypien rihtwise, ac þa synfulle to dædbote.' Þa synfulle he gebegð to dædbote, 7 þa rihtwise he geeacneð [fol. 70 a] mid mare rihtwisnysse. Ne clypeð he him þa to, þe heom sylfe rihtwise telleð, 35 swylce þa wæron, þe mid ande ceoroden þ he mid þan synfullen æt. Eall mænnisc wæs synfull, ac Drihten gerihtwisode hit, buten

The Lord is called 'Healing' because He heals both men's bodies and their souls.

'I came not to call the righteous, but sinners to repentance.'

20 7 is written in different ink in the margin. Before be there is a gap, he from Camb. MS.

geearnungen, purh his gyfe, þa þa he (ge)ceas, swa swa he dyde
 þysne godspellere Matheum, þe we nu todæg wurðieð. He wæs
 bedofen on deoppere nytenysse wurldlicre gewillnunge, ac Drihten
 hine ætbræd of þan fenlicen adelan to heofonlicen geðincðen, 7 hine
 5 gesette ealle þeodan to godspellere. Sy him þæs wuldor aa on
 ecnysse. Amen.

XXII

IN III KĪ. OCTOBR̄.

*Accesserunt ad Jesum discipuli dicentes, Quis putas maior est in
 regno coelorum? Et reliqua.*

- 10 **D**ISS dægðerlice godspell cwyðð, þ Drihtenes leorningcnihtes The Lord's
 to him genealæhton, þus cweðende, 'La leof, hwa is formest disciples
 manna on heofone rice?' Se Hælend þa him toclypode sum lytel asked Him,
 cild 7 het standen heom tomiddes 7 cwæð, 'Soð ic eow secge, ne 'Who is
 fare ge in to heofone rice, bute ge syn awende 7 gewordene swa first in the
 15 swa [fol. 70 b] cild. Witodlice se þe hine sylfne geeadmett swa Kingdom of
 swa cild, he byð mare on heofone rice, 7 se þe underfohð ænne Heaven?'
 swylcne lytling on mine name, he underfohð me sylfne. Se þe
 geæswicað anum þyssere lytlingen þære þe on me gelyfeð, selre
 him wære þ his sweore wære getegd to anen cweornstane, 7 he swa
 20 wurde besænet on deoppre sæ. Wa middenearde for æswicungen.
 Neod is þ swicunge cumen, 7 þeh, wa þan mænn þe aswicunge of
 cumeð. Gyf þin hand oððe þin fot þe swichie, aceorf þ lið 7 wurp
 fram þe. Betere þe byð þ þu wanhal oððe healt fare to þan ece
 lif, þone þu mid eallen lymen beo asænd to þan ecen fyre. Gyf
 25 þin eage þe aswichie, hole hit ut, 7 wurp fram þe. Selre þe byð
 anegede faren to heofonrice, þone mid twam eagen beon aworpen
 on ecere susele. Behealdeð þ ge ne forseon ænne þyssere lytlinge.
 Ic secge eow þ heora ængles symle geseoð mines Fæder ansyne se
 þe on heofone is.' [Hægmon] trahneð þiss godspell, 7 sægð, hwa
 30 þæs caseres tollerens axoden Petrus þone apostel, þa þa heo geond
 ealne middeneard þan casere [fol. 71 a] toll gaderedan. Heo
 cwæden, 'Wyle eower larðeaw Crist ænig toll sylle?' Þa cwæð
 Petrus, þ he wolde. Þa mid þan þe Petrus wolde befrinen þone
 Haymo ex-
 pands this
 gospel and
 tells how
 the tax-
 gatherers
 asked Peter,
 'Will your
 master
 Christ pay
 any toll?'

1 MS. (ge)ceas] ge is inked over by a later hand, but the letters were
 originally written very finely, and not in the scribe's usual bold hand.

29 Hægmon] So Camb. MS., MS. Vesp. has Eac man.

The Saviour said, 'Lest we offend them, go to the sea and cast out thy hook, and open the mouth of the first fish and thou wilt find a golden coin, give that as toll for me and for thee.'

St. Paul said, 'Be not a child in understanding but in evil. Be perfect in understanding.'

Hælend, þa forsceat se Hælend hine, þe ealle þing wat, þuss cweðende, 'Hwæt þincð þe, Petrus? Æt hwam nymeð eorðlice cynges gafol oððe toll? Æt heora gesiblingan, oððe æt fræmdan?' Petrus cwæð, 'Æt fræmdan.' Se Hælend cwæð, 'Hwæt la? Synd heora siblinges frige? Ðelæste we heo æswicien, ga to þære sæ, 5 7 wurp ut þinne angol, 7 þone fisc þe hine raðest forswyllrð, geopene his muð, þonc gefintst þu þæron ænne gyldene wecg, nym þone, 7 syle to tolle for me 7 for þe.' Þa for þan intingan þe he cwæð, 'Syle for me 7 for þe,' wenden þa þa oðre apostles þ Petrus wære fyrrest, 7 axodan þa þone Hælend, hwa wære formest 10 manna on heofona rice. Þa wolde se Hælend heora dwollice geðohtes mid soðre eadmodnysse gehælen, 7 cwæð, þ heo ne mihten becumen to heofone rice, bute heo wæron swa eadmode, 7 swa unsceððie swa þ cild wæs, þe he to him clypode. Bilewite cild ne gewilneð oðre manna æhte, ne wlitiges wifes; þeh hit beo 15 [fol. 71 b] gegremod, hit ne healt langsume ungeðwærnysse to þan þe hit derede, ne hit ne hyweð mid worden, þ hit oðer þænce, 7 oðer spece. Swa eac scylen Godes folgeres, þ synd (þa) cristene, habben þa ungescaðignysse on heore mode þe cild hæfð on ylde. Se Hælend cwæð, 'Soð ic eow secge. Ne becume ge to heofona 20 rice, bute ge beon awende, 7 gewordene swa swa lytlinges.' Ne bebead he his gingre þ heo on lichamen cild wæron, ac þ heo heoldan bilewitre cildre unsceðignysse on heora þeawen. On summere stowe he cwæð, þa þa man him to bær cild to bletsigene, 7 his gingre þ bemændan, 'Geðafigeð þ þa cild to me cumen, 25 swylcere is soðlice heofona rice.' Beo þyssen manede se apostel Paulus his underðeodde, 7 cwæð, 'Ne beo ge cild on andgitte, ac on yfelnyssse. Byð on andgite fulfremede.' Se Hælend cwæð, 'Swa hwa swa hine sylfne geeadmet, swa swa þiss cild, he byð fyrrest on heofone rice.' Uton habben þa soðe eadmodnysse on uren life, 30 gyf we willeð habben þa hehlice geðingðe on Godes rice, swa swa se Hælen(d) cwæð, 'Ælc þære þe hine onhefð, byð geeadmett, 7 se þe [fol. 72 a] hine geeadmet, he byð onhafen.' Se hæfð bilewites cildes unsceðignysse, þe him sylfen mislicað, for þy þ he Gode lichige, 7 he byð swa mycele wlitigre ætforen Godes gesihðe, swa he 35 swyðer ætforen him sylfen eadmodre byð. 'Se þe underfohð ænne swylcne lytling on minen name, he underfohð me sylfne.' Eallen Godes þearfen man sceal (mid) weldæden þenigen, ac þeh swyðest

- pan eadmedan 7 liðen, þe mid heora lifes þeawen Cristes bebodan geðwærieð; for þan him byð geðenod mid his þearfone þenunge, 7 he sylf byð underfangan on heora anfænge. He cwæð eac on oðre stowe, 'Se þe wytegan underfohð, he hæfð wytegan mede.
- 5 Se þe rihtwisne underfohð, he hæfð rihtwisen edlean,' þ is, se þe wytegan, oððe sumne rihtwisan Godes þeow underfohð, 7 him for Godes lufen bigwiste foresceaweð, þonne hæfeð he swa mycele mede his cystignysse æt Gode, swylce he him sylf wytega wære, oððe rihtwis Godes þeowe. 'Se þe æswicað anen þyssere lytlingen, þe
- 10 on me helyfeð, selre him wære þ him wære getegd an ormæte cweornstan to his sweoran, [fol. 72 b] 7 he swa wurðe on deoppere sæ besænceð.' Se þe æswicað oðren þe hine on Godes dælen beswincð, þ his sawle forloren beo. Se cweornstan þe tyrnð singallice, 7 nænne færeld ne þurhtihð, getacneð wurdlufe, þe on
- 15 gedwylden hwyrftleð, 7 nænne stæpe on Godes weige ne gefæstneð. Be swylcen cwæð se witega, 'þa arlease turnieð on embhwyrfte.' Se þe genelæceð halgen hade on Godes gelaðunge, 7 syððen mid mycelre tyhtunge oððe mid lehterfulre drohtnunga oðren yfele bisneð, 7 heora ingehyd towurpð, þonne wære him selre, þ he on
- 20 wurldlicre drohtnunge ane losode, þone he on halgen heowe oðre mid him þurh his þwyrlicen þeawes to forwurde getuge. 'Wa middenearde for æswicungan.' Middeneard is her gecweðen, þa þe þysne ateorigendlicne middeneard lufieð swyðer þone þ ece lif, 7 mid mistlicen swicdome heo sylfen 7 oðre forpæreð. 'Neod is
- 25 þ æswicunge cumen, þehhweðere wa þan mæn þe heo of cumeð.' Þiss wurld is swa mid gedwylden gefylled, þ hit ne mæg buten æswicunge beon, 7 þeh wa þan mæn þe oðerne æt his æhte, oððe æt his feore [fol. 73 a] beswicð, 7 þan byð wyrss, þe mid yfele tyhtungen oðres mannes sawle to ecen forwurde beswicð. 'Gyf
- 30 þin hand oððe þin fot þe æswichie, ceorf of þ lym, 7 awurp fram þe.' Þiss is gecweðen æfter gastlicre getacnunge, na æfter lichamlicre gesettnysse. Ne behead God nanen mænn þ he his lichame awerde. Se hand betacneð ure nydbehefe freond, þe us dæilhwamlice mid weorca 7 fultume ure neode deð; ac þeh, gyf hwylic
- 35 freond us fram Godes weige gewæmð, þonne byð us selre þ we his flæs[c]lice lufe fram us aceorfen, 7 mid twæminge awurpen, þonne we, þurh his yfele tyhtunge, samod mid him on ecen forwyrdan

5 edlean] *the d altered from a.*

15 MS. geðwylden] *the bar of ð partly erased.*

'He who receives a prophet shall have a prophet's reward.'

'The wicked turn in a circle.'

'If thy hand or thy foot offend thee, cut off the limb, and cast it from thee.'

'Take heed
that ye
despise none
of these
little ones.'

God is every-
where, and
whitherso-
ever the
angels fly,
they are
ever in His
presence.

befeallen. Eallswa is beo þan fet 7 beo þan eagan. Gyf hwylc sibling þe byð swa deorewurðe swa þin eage, 7 oðer swa behefe swa þin hand, 7 sum swa geðensum swylce þin agen fot, gyf heo þe þonne þwyrlice tyhteð to þinre sawle forwyrde, þonne byð þe selre þ þu heora peodræddene forbuge, þone heo forð mid him to 5 þam ecen forwurden gelæden. 'Behealdeð þ ge ne forseon ænne of pyssen lyttingan.' Se þe bepæcð ænne Godes þeowwe, he abylgð þone Hlaford, [fol. 73 b] swa swa he sylf þurh his witege cwæð, 'Se þe eow dereð, hit byð me swa egle swylce he reppe mines eagen seo.' 'Ic secge eow, þ heora ængles symle geseoð 10 mines Fæder ansyne, se þe on heofone is.' Mid pyssen worden is geswutelod þ ælcen geleaffullen mæn is ængel to herde gesett, þe hine wið deofles syrewunge gescilt, 7 on halgen mæignen gefultumeð, swa swa se sealmscop beo æghwylcen rihtwisen cwæð, 'God behead his ænglen beo þe, þ heo þe healden, 7 on heora handen 15 hebben, þelæste þu æt stane þinne fot ætspyrne.' Mycel wurpscipe cristenra manna, þ æghwylc habbe fram his acænnednysse him betæhtne ængel to hydræddene, swa swa beo þan apostole Petre awriten is, þa þa se ængel hine of þan cwarterne gelædde, 7 he to his geferen becom, 7 cnuchigende inganges bæd. Þa cwædon þa 20 geleaffulle, 'Nis hit na Petrus þ þær enucað, ac is his ængel.' Þa ængeles soðlice þe God gesette to herden his gecorenan, heo ne gewiteð næfre fram his andweardnysse, for þan þe God is æghware, 7 swa hwyðer swa þa ængles [fol. 74 a] fleoð, æfre heo byð binnen his andweardnysse, 7 his wuldres brucað. Heo bodieð ure weorc 25 7 gebedan þan Ælmihtigan, þeh him nan þing digele ne seo, swa swa se hehængel Raphael cwæð to þan Godes mæn Tobiam, 'Þa þa ge eow gebædon, ic ofrode eower gebedan ætforen Gode.' Seo ealde æ sæigð us, þ hehængles synd gesette ofer æghwylce leodscipe, þ heo þæs folcas gemen, ofer þan oðren ænglen, swa swa 30 Moyses, on þære fiften bec þære ealdan æ, pyssen worden geswutelode. 'Þa þa se hehlice God todælde 7 tostæncte Adames ofspryng, þa sette he þeode gemære æfter getæle his ænglen.' Pyssen andgite geðwærlæceð se witega Daniel on his witegunga. Sum Godes ængel spæc to Daniele emb þone hehængel þe Perscisce þeode 35 bewyste, 7 cwæð, 'Me com to se hehængel, Grechiscre þeode ealder, 7 nis heora nan min gefylste, bute Michael, Ebreissces folcas ealder. Efne nu Michael, an þære fyrmeste ealdra, com me

6 MS. forwurden] the ð partly erased.

35 MS. Perscipe.

to fultume, 7 ic wunode þære wið þone cyng Persiscra peode.' Mid
 þyssen wordan is geswutelod hwi mycele care þa hehængles hab
 [fol. 74 b] heð heora ealderdome for mancynne, þa þa he cwæð,
 þ Michael him to fultume come. Is nu geleaflic þ se hehængel
 5 Michael habbe to gemene cristenre manna. Se þe wæs þæs
 Ebreiscen folcas ealdor, þahwile þe heo on God beledan; 7 þ he
 geswutelode, þa þa he him sylfen cirice timbrode betwux geleaffulre
 þeoda, on þan monte Gargano, swa swa we hwon ær ræddan. þ is
 gedon beo Godes fadunge, þ se mære heofonlice ængel beo singallice
 10 cristenra manna gefylsta on eorðan, 7 þingere on heofone to þan
 Ælmihtigan Gode, se þe leofeð 7 rixeð a on ecnysse. Amen.

The arch-
angel
Michael has
the care of
Christian
men.

XXIII

[Fragment of XLI.]

GODES gecorene synd on gewinne on þyssere wurlde, 7 þa
 5 arlease on hire blissigeð, ac þære rihtwisera manna gewinn
 awænt to blisse, 7 þære arleasra blisse awænt to bitere sarnysse.

God's chosen
are in strife
in this
world, and
the wicked
rejoice in it,
but the
strife of the
righteous
shall turn
to joy and
the joy of
the wicked
to bitter
affliction.

XXIV

[Fragment from the Homilies of St. Augustine.]

AUGUSTINUS sæde on his cwidbocan þ nan mann ne mihte
 5 asmeagan Godes æ, 7 his bebodan fullice healden, bute se þe
 smylte mod hæfde, 7 frig ælcere gedrefednysse. He sæde þeh, þ
 20 þære wæren swyðe feawe oððe nan, þe swa frig wære. Cwæð þeh,
 þ nan ne scolde beon swa idel, þ he betwux þan bisegan þyssere
 wurlde, sum þing ne ongunne [fol. 75 a] leornigen beo his frigdome
 mæðe, 7 ælc mann eall alæte swa swa he mæst muge unnytte
 embhogen, 7 geæmtige hine to Godes þeowdome, for þan þe God
 25 forgelt ælcen mænn beo his dæden, swa swa he sylf cwæð on his
 godspelle.

St. Augus-
tine said
no man
could con-
sider God's
law and
keep His
command-
ments un-
less he had
a tranquil
mind and
was free
from every
offence.

XXV

[Concerning Appearances of the Saviour.]

JOHANNES se godspellere on his gastlicen gesihðe þone
 5 Hælend geseh, syððen he to heofone asteah mid alben gescrydne
 20 oð þa ancleowen, 7 mid gyldene gyrde his breost wæs begyrd. He
 het us begyrdan ure lændene, swa þ we forseon þa fule galnysse,

John in the
holy vision
saw the
Saviour
after He had
ascended
into heaven

9 MS. fandunge.

The prophet Daniel wrote that he saw God and He was dressed in linen, and His Joins were girt about.

7 he sylf wæs begyrd mid gyldene gyrdle æt his halge breostan. For þan þe we habben sculen ure modes clænnysse on ure heorte, symle we þe Criste þenigeð on his halgen þeowdome. Eft Daniel se witega awrat on his witegunge, þ̅ he God gesega on his gastlicer gesihðe, 7 he wæs lineward, 7 his lændene ymbgyrde, 7 Johannes 5 geseh, swa swa we ær sædon, þone Hælend embgyrdne æt his halgen breoste. Nu is us geswutelod soðlice mid þan on þære ealden æ 7 eac on þære neowen, þ̅ God wyle habben on his gastlice þeowdome halga þeignes 7 halige þinena, þa þe mid [fol. 75 b] clænnysse lichamen 7 modes, þ̅ halige husel him geofrigen, swa swa he sylf 10 getæhte ær his þrowunge.

XXVI

[Weather Prophecies.]

Prophecies according to New Year's Day being on Sunday, Monday,

Tuesday,

Wednesday,

Thursday,

Friday,

Saturday.

DONNE forme gearesdæg byð Sunendæg, hit byð god winter, 7 windig lænctetid, dryge sumer, god hærfest, 7 scep tyððrigeð, 7 hit byð grið 7 wæstmē manigfeald. Ðonne hit byð Monendæg, hit byð scurfah winter, 7 god læncten 7 windig sumer, 7 storemig 15 7 geswynfull hærfest. Ðonne hit byð Tywesdæg, hit byð wæt winter 7 windig lænten, 7 wæt sumer, 7 wifmæn swelteð 7 scipes heard winter 7 yfel lænten, god sumer 7 geswynfull hærfest, 7 hunig byð gæsne. Ðonne hit byð Þuresdæg, hit byð god winter 20 7 windig lænten, god sumer 7 god hærfest. Ðonne hit byð Fridæg, hit byð hwerefinde winter, 7 god lænten 7 god sumer 7 god hærfest. Ðonne hit byð Sæterdæg, hit byð scurfah winter 7 windig lænten, 7 ealle wæstmes yfeles gewænde, scep cwelleð 25 7 ealde mænn.

XXVII

[Fol. 76 a] [Concerning the Coming of Antichrist.]

It says in holy writings that after a course of years, all the earth will be thronged with heathen people.

HIT sæigð on halgen bocan, þ̅ æfter gearan ymbryne swa gewurðen scule, þ̅ eall middeneard mid hæðenra þeode ge-ðrynge (by), 7 mid heor(d)an hæftnysse swa swyðe gedrecced 7 gedrefod wuiðeð, þ̅ hine uneaðe ænig riht gelefed manū mid þan 30 heofonlicen kinges tacne geblotsigen mote, oððe gesenigen durre. Þas geswæncennysse we mugen nu mycele mare on us sylfen

29 by] the b is written on an erasure.

ongyten, þonne we hit on bocan leornigen. Þas witen 7 þas
gedrefodnysse þonne gewurðeð, 7 ateowodnysse þæs awyrgoden
Antecristes tocyne, se þe on þysne middeneard toweard is to
cumene, þ is se wiðersace (7 se) deofol þe æt frymðe wið Godes
5 gesceafte gewann, 7 þurh his oferhyd aðand. Sæde þ he mihte
rixigen ofer heofones 7 beon gelic Godes sune. Þa ne mihten
heofones his oferhyd ahebben, ac wearð he mid mihte on helle
grundes mid his gemæccen besænet. Se nu eft on wurlde emne
from swyðe facan innoðe onfangen byð, 7 fram swyðe besmitenan
10 7 of unclænan geboren, 7 mid swyðe manfullen 7 facnen handen
afedod, 7 he byð on mænnessce gebyrde, [fol. 76 b] Antichristus
genæmnod. He byð acænnod on þan ungesæligen wongstye þe
Corozaim hatte, 7 he byð gefedd on Betsaida, 7 he rixeð on þære
byrig þe Capharnaum gecwedon is, 7 þonne blisseð seo burh
15 Corozaim, for þan þe he on hire byð acænnod, 7 þonne gefagenað
Betsaida, for þan þe he on hire gefedd byð, 7 þa burhware on
Capharnaum mid mycelre oferhyde onhafene byð, 7 on his rice
swyðe gefagenigeð. For þyssen ungeðwærnyssen, Drihten on his
godspelle þa ungesælignyssen cydde mid þan þrym worden, þa þa
20 he swa cwæð, 'Wa þe Corozaim, 7 wa þe Betsaida, 7 wa þe Caphar-
naum, for þan þe þu talest þ þu oð heofon ahafen seo, (sy) þu
mid færlicen ryre on helle grundes gereosest.' Mid þan he þonne
mænde þæs feondes oferhyde, þe on heom rixigeð, 7 on eallen
middenearde byð swyðe mycele ungeðwærnyssse 7 ðrahlice witen on
25 manna bearnen.

These troubles and tribulations shall come to pass, and the appearance of the evil Antichrist who is to come.

Then the city Chora-zin shall rejoice, because he is born in her, and Bethsaida be glad, because he is nourished in her, and the citizens in Capernaum shall be exalted with much pride and rejoice in his rule.

XXVIII

DOMINICA II IN ADUENTU DOMINI.

Erunt signa in sole et luna et stellis. Et reliqua.

SE godspellere Lucas awrat on þyssen dægðerlicen godspelle,
þ ure Drihten wæs specende þyssen worden to his leorning-
30 cnihten, beo þan tacnen [fol. 77 a] þe ær þysser wurlde geændunge
gelimpeð. Drihten cwæð, 'Tacna gewurðeð on sunne, 7 on mone,
7 on steorran, 7 on eorðen byð þeoda geðrycednysse for gemænged-
nysse sælicra yðan 7 sweges. Mænn forsearigeð for þan mycelan
hoge, 7 anbidunge þæra þingen þe becumeð ofer eallen ymbhwyrfte.

The evangelist Luke wrote that Our Lord spoke to His disciples concerning the signs which will precede the ending of this world.

3 MS. toward.

Soðlice heofana mihten byð astyrode, 7 þonne heo geseoð mannes bearn cumende on wolcnen, mid mycelan mæignþrymme 7 mihte, þonne þas wundre onginneð, ahebbeð þonne eowre heafde 7 behealdeð, for þan þe eower alesendnysse genealæceð.' He sæide þa þiss bigspell, 'Behealdeð þas fctreowwe 7 ealle oðre treowwe, 5 þonne heo sprytteð, þonne wyte ge þ hit sumerlæceð. Swa eac ge mugen wyten þone ge þas foresæde tacnen geseoð, þ Godes rice genealæcheð. Soð ic eow secge. Ne gewitt þcos mæigðe oððet ealle þas þing gewurðeð. Heofone 7 eorðe gewiteð, 7 mine word næfre ne gewiteð.' Se halge Gregorius us tractnode þyses 10 godspelles digolnysse þuss aginnende, 'Drihten ure Alesend us gewillneð gearewe gemeten, 7 for þy [fol. 77 b] cydde þa yfelnyssen þe folgigeð þan ealdigenden middenearde, þ he us fram his lufe gescilde. He geswutelode hwu feala þrowunga foresteppeð þyssere wurlde geendunga, gyf we God on smyltnysse adrædon 15 nylleð, gyf we hure his nealæcendan dom, mid mistlicen swinglen afærede, ondræden.' Her busen on þysser rædinge cwæð se Hælend, 'Þeod arist ongean þeode, 7 rice ongean rice, 7 mycele eorðstyrunge byð æighware, 7 cwealm 7 hunger.' 7 syððen betwux þan þuss cwæð, 'Tacnen byð on sunne, 7 on mone, 7 on 20 steorren, 7 on eorðen byð þeoda gedreccednysse, for gemængednysse sælicra yðen 7 sweges.' Sume þas tacnen we gesegen gefremede, sume we ondrædeð us towearde. Witodlice on þysen neowe dagen arisen þeoden ongean þeodan, 7 heora ofðrycednysse on eorðan gelamp swyðer þone we on ealden bocan rædeð. Ofte 25 eorðstyrung welgchware feala burgen ofhreas, swa swa gelamp on Tiberies dæige þæs caseres, þ þreottene byrig þurh eorðstyrunge afeollen. Mid cwealme 7 mid hungre we synd gelomen geswæncte, ac we nateshwan get swutellice tacnen on [fol. 78 a] sunne, 7 on mone, 7 on steorren ne gesegan. We rædeð on tungelcræfte, þ seo 30 sunne byð hwiltiden þurh þæs monelicen trændles underseyte aðeostrod, 7 eac se fulle mone fageteð, þonne he þæs sunnlice lihtes bedæled byð þurh þære eorðen scadewunge. Synd eac sume steorren leotbeamede, særllice arisende, 7 rædlice gewitende, 7 heo symle sum þing neowes mid heora upspringe gebecnigeð. Ac 35

The holy Gregory has expounded for us the mystery of this gospel.

Some of these signs we have seen accomplished, some we fear in the future.

We read in astronomy that the sun is sometimes darkened through the transit of the lunar orb.

- 5 bigspell] the s is written on a p which is followed by a second p.
 15 adrædon] the a separated from drædon is written in the margin.
 17 ondræden] the second n is written in different ink on an erasure.
 26 ofhreas^d] the d is added in different ink and partly erased.

- ne mænde Drihten þas tacne on þære godspellicen witegunge, ac þa egefulle tacnen þe þan mycelan dæige foresteppeð. Matheus The evangelist Matthew wrote more clearly about these signs.
- 5 7 se mone ne sylð nan liht, 7 steorran fealleð of heofone, 7 heofone mihte byð astyrode, and þonne byð ætywwod Cristes rode-tacne on heofone, 7 ealle eorðlice mæigðen heofigeð.' Þære sæ gemængednysse, [7] þæra yðena swegung gewunelice gyt ne asprungan. Ac þonne feala þære foresæden tacnen gefyllede synd, nis nan twynung
- 10 þ þa feawe þe þær to lafe synd witodlice gefyllde [fol. 78 b] beon. Mine gebroðre, þas þing synd awritene þ þ ure mod þurh wærscipe These things are written that our minds may be vigilant through prudenc.
- 15 wacole beon, þ heo þurh orsorhnysse ne aslachigen, ne þurh nyttenysse geadligen, ac þ symle se ege heo gebisegige, 7 seo ymbhydnysse on goden weorcan getrymme. Drihten cwæð, 'Mænn
- 20 forsearigeð for ege 7 anbidunge þære þingen þe becumeð ofer ealne middeneard. Witodlice heofona mihten byð astyrode.' Heofona mihten synd ængles 7 hehængles, prymsetlen, ealdor-scipen, hlafordscipes, 7 anwealde. Þas engla werod byð ateowwode geseowenlice uren gesihðen on tocyme þæs streccen Deman,
- 25 þ he stiðlice æt us ofga, þ þ nu se ungesewenlice Scyppend emlice forberð, þonne we geseoð mannes Bearn cumende on wolcnen, mid mycelre mihte 7 mæignþrymme. Drihten gecegde hine sylfne The Lord called Himself the Son of man more often than the Son of God.
- 30 mannes Bearn gelomlucor þonne Godes Bearn, for eadmodnysse þære underfangene mænniscnysse, þ he us mynegige mid þan gecynde þe he for us underfeng. He is soðlice mannes Bearn, 7 na manna Bearn, 7 nis nan oðer anes mannes bearn bute Crist ane. He byð on mihte 7 on mæignþrymme geswutelod þan þe hine on eadmodnysse wunigende gehyren nolden, þ heo [fol. 79 a] þonne gefelan his mihte swa mycele stiðlucor, swa mycle swa heo nu
- 35 heora swuren to his geðylde nelleð gebegen. Þas word synd gecweðene beo þan wiðercorene þe nu Godes bebodan oferhogieð, 7 heora godcunda larðeawes mid toðundenysse oferseoð. Ac her fyligeð þa word þe þa gecorene frefrigeð. Se Hælend cwæð, 'Þonne þas wundre onginneð, ahebbeð þonne eowre heafden 7 behealdeð, for þan þe eower alysendnysse genealæceð.' Swylce he

8 7] MS. ac written on an erasure.

12 MS. þ*^wwacole] þa was inserted by the scribe but inked over later, r has been added, probably by a later hand.

13 gebisegige] final e scarcely legible.

In holy scriptures 'head' is often used for the mind of man, because the head guides the other members, as the mind directs the thoughts.

What is this mortal life but a way?

This world is like to a man growing old.

swutellice his gecorena manode, 'þonne middeneardes witen gelom-
læceð, þonne se ege þæs myceles domes byð ateowwod, ahebbeð
þonne eower heafde, þ is, gladiēð on eower mode, for þy þonne þes
middeneard byð geændod, þe ge ne lufodan; þonne byð gehænde
seo alesendnysse 7 myrhðe þe ge sohten.' On halgen gewriten 5
byð gelomen heafod gesett for þæs mannes mode, for þan þe
þ heafod gewisseð þan oðren lymen, swa swa þ mod gedyht þa
geðohtes. We ahebbeð ure heafden þonne we ure mod aræreð to
gefean þæs heofonlicen eðles. Ða þa God lufigeð, þa synd gema-
node þ heo glædigen on middeneardes geændunge, for þan þonne 10
he gewitt, þonne murneð þa þe hine lufedan. Ne gewurðe hit
[fol. 79 b] la, þ ænig geleaffull mann, se þe gewillneð God to
geseonne, þ he heofige for middeneardes hryre. Hit is soðlice
awriten, 'Swa hwa swa wyle beon freond þyssere wurlde, he byð
Godes feond geteald.' Witodlice se þe ne blisseð on nealæcunge 15
middeneardes geændunge, se geswuteleð þ he his freond wæs, 7 byð
þonne ofer[s]tælod þ he Godes freond nis. Ac gewite þysses
middeneardes freondscipe fram geleaffulra manna heortan, 7 fram
þan þe þ oðer lif gelefeð toweard, 7 hit þurh weorc lufigeð. Ða
sculen heofigen for middeneardes toworpenness, þa þa heora 20
heortan wyrtrume on his lufe aplantodan, 7 þa þe þ towearde lif ne
seceð, ne his forðen ne gelyfeð. We soðlice þe þæs heofonlicen
eðles gefean eallunga oncneowen, sculan anmodlice to þan onettan.
Us is to wyscenne þ we rædlice to þan faren, 7 þurh þone scyrtre
weig becumen to þan ecen life, for þan þe þes middeneard is mid 25
manigfealden unrotnysen geðread, 7 mid þwyrnyssen gangsumod.
Hwæt is þiss deadlice lif bute weig? Understandeð nu hwylc sy
on weiges geswynce [fol. 80 a] to ateorigenne, 7 þeh wyl þone weig
geændigen. Drihten cwæð, 'Behealdeð þas ficleowwa 7 ealla
oðre treowwa, þonne heo sprytteð, þonne wyte ge þ hit sumerlæceð. 30
Swa eac ge mugen wyten, þonne ge þas foresæde tacnen geseoð,
þ Godes rice genealæceð.' Soðlice mid þyssem worden is geswu-
telod þ þysses middeneardes wæstm is ryre, 7 to þan he wexst
þ he fealle; to þy he sprytt þ he into cwyldre fornyme, swa hwæt
swa he ær sprytte. Þes middeneard is þan ealdigendan mænn 35
gelic. On geogoðe byð se lichame þeonde on strangen breostan,
on fulle lymen 7 halen. Witodlice on ealdlice gearen byð þæs
mannes wæstm gebegd, his sweora aslacod, his nebb byð gerifod,

17 MS. ofer tælod.

28 wyl] Camb. MS. nelle.

7 his lymen ealle gewæhte. His breost byð mid siccetungen geðread, 7 betwux worden his orðung ateoreð; þeh him adle on ne sitte, þeh for weloft his unhælðe byð for adle. Swa is þysen middenearde, æt frumen he wæs þeoende, swylce on geogedhade, he
 5 wæs on lichamlicre hælðe growende, 7 on spede genihtsumnysse sætt, langsum on life, stille on lang[fol. 80 b]sumere sibbe, ac he is nu mid elde ofsett, 7 eac swylce mid gelomlæcenden hefigtymnysen 7 earfoðnysen to deaðe geðreade. Mine gebroðre, ne lufige ge þysne middeneard ofer gemett, þe ge geseoð þ̅ lange wunigen ne
 10 mæg. Beo þysen cwæð se apostol, 'Ne lufige ge þysne middenearde, ne þa þing þe on him wunigeð, for þan swa hwa swa þysne middeneard lufeð toforen his Drihtene, næfð he Godes lufe on him.' Wel is sumerlicre tide Godes rice wiðmeten, for þy þonne gewiteð þa genipe ure dreorignysse, 7 lifes dages þurh
 15 brihtnysse þære ecan sunne scineð. Ealle þas foresæde þing synd mid mycelre gewissunge getrymede þurh þysne æfterfyligenden cwide. 'Soð ic eow secge, ne gewitt þeos mægðe oððet ealle þas þing gewurðeð.' Þas word spæc Drihten to Judeiscre mægðe, 7 heora cynn ne gewitt þurh ateorunga, ær þone þes middeneard
 20 geændeð. Beo þysen andgite cwæð se apostol Paulus, þ̅ 'Drihten sylf astihð of heofone on stæmne þæs hehængles, mid bemen, 7 (þa) deade ærest ariseð, 7 syððen we þe libbeð, 7 on lichamen byð [fol. 81 a] gemette, we byð gelæhte forð mid þan oðren on wolcnen togeanes Criste, 7 we swa symle mid Gode byð. Fre-
 25 frigeð eow mid þysen worden.' 'Drihten asænt his ængles mid bemen 7 mid mycelre stæmne, 7 heo gaderigeð his gecorene fram feower winden, of eallen eorðlicen gemæren oððe healicen heofonan.' Se apostol cwæð, 'We þe libbeð.' Ne mænde he hine sylfne mid þan worde, ac þa þa on life þurhwunigeð oðð geændunge
 30 þyssere wurelde. Mid þan is eac geswutelod, þ̅ mancynn mid eallen ne ateoreð ær þære geændunge, ac heo habbeð pehhweðere scortne deað, þa þe þonne on life gemette byð, for þan þe heofonlic fyr ofergæð ealne middeneard mid ane bryne, 7 þa deade ariseð of heora byrigene mid þan fyre, 7 þa libbende byð acwealde
 35 þurh þæs fyres hæte, 7 þærrihte eft geedewicode to ecan pingen. Ne dereð þ̅ fyr nan þing þan rihtwisen þe ær fram synnen geclænsode wæron; ac swa hwa swa unclænsod byð, he gefelð þæs fyres æðum; 7 we þonne ealle to þan dome becumeð. Ne byð se

Love ye not too much this world, which ye see cannot endure long.

'The Lord will send His angels with a trumpet and with a loud voice, and they shall gather His chosen from the four winds.'

dom on nanen eorðlicen felde gedemed, ac byð [fol. 81 b] swa swa se apostel her bufen on þyssere rædinge cwæð, þ̅ we byð gegripene on wolcnen togeanes Criste, geond þas lyft; 7 þær byð seo twæming rihtwisra mannen 7 arleasra. Ða rihtwise nahwar syððen ne wunigeð buten mid Gode on heofone rice, 7 þa arlease nahwar 5 bute mid deofle on helle suslen. Se Hælend beleac þiss godspell mid þysen worden, 'Heofon 7 eorðe gewiteð, 7 mine word næfre gewiteð.' Ne awændað heofon 7 eorðe to nahte, ac heo byð awænde of þan heowe þe heo nu on wunigeð to beteran heowe, swa swa Johannes se godspellere cwæð, 'Ðonne byð nywe heofone 10 7 neowe eorðe.' Ne byð witodlice oðre gescapene, ac þas byð geednywode. Heofon 7 eorðe gewiteð, 7 þeh þurhwunigeð, for þan þe heo byð fram þan heowe, þe heo nu habbeð þurh fyr geclænsode, 7 swa þeh symle on heora gecynde standeð. Ðonne byð seo sunne beo seofenfealden brihtre þone heo nu seo, 7 se mone hæfð þære 15 sunne liht. Dæwid soðlice beo Cristes tocyme þysen worden witegode, 'God cumð swutellice, 7 he ne swigeð. Fyr beornð on his ge[fol. 82 a]sihðe, 7 on his ymbhwyrste byð swyðlic storm.' Se storem adwehð swa hwæt swa þ̅ fyr forswæld. Beo þan dæige

The prophet Zephaniah said, 'The great day of God is very near at hand and exceedingly swift'.

cwæð se witega Sophonias, 'Se mycele Godes dæg is swyðe 20 gehænde, 7 pearle swift. Biter byð þæs dæges stæmne, þær byð se strange gedrefod. Se dæg is corres dæg, 7 gedrefodnysse dæg, 7 angsumnysse dæg, yrmðe dæg, 7 wanunge dæg, þeostre dæg, 7 dimnysse dæg, bemena dæg, 7 ceremes dæg.' Mine gebroðre, setteð þysses dægiges gemynd ætforen eowwer eagen, 25 7 swa hwæt swa nu byð hefigteme geðuht, eall hit byð on his wiðmetenysse geliðegod. Gerihtlæcieð eower yfela dæden, wiðstandeð deofles costnungan. Bugeð fram yfele 7 doð god, 7 ge byð swa mycela orsorgre on tocyme þæs ecen Demen, swa mycela swa ge nu his strecnysse mid ege forradigeð. Se witega cwæð, þ̅ 30 se mycela Godes dæg is swyðe gehænde, 7 pearle swift, þeh gyt wære oðer þusend geare to þan dæige, nære hit langsum; for þan swa hwæt swa geændeð, þ̅ byð scort 7 hræd, 7 byð swylce hit næfre ne gewurðe, þonne hit geæn[fol. 82 b]dod byð. Hwæt þeh hit langsum wære to þan dæige, swa hit nis, þeh ne byð ure time 35 langsum, for þy on uren geændunge us byð gedemed, hweðer we on reste oððe on wite þone gemænlicen dom anbidigen sculen. Uten for þy brucan þæs fyrstes þe us God forgeaf, 7 geearnigen þ̅ ece lif mid him, se þe leofeð 7 rixeð on eallra wurlda world. Amen.

Let us therefore profit by the time God has given to us.

22 gedrefod] *the first d has been altered from ð.* MS. geðrefodnysse.

XXIX

SECUNDUM MATHEUM.

Videns turbas Jesus.

- D**ÆT halige godspell, þe nu lyttle ær ætforen eow gerædd wæs, mycel geðwærlæceð þyssere freolstide, for þan þe hit geendebyrht
 5 þa ehte eadignysse, þe þa halgen to heofonlicen geðingðen ge-
 brohton. Matheus awrat on þysse dægðerlicen godspelle, þ se
 Hælend geseh on sumre tide mycele menige him æfterfyligende,
 þa asteah he up to anre dune. þa þa he gesæt, þa genealæhten
 his leorningnihtes him to, 7 he undyde his muðe, 7 heo lærde,
 10 þuss cweðende, 'Eadige byð þa gastlice þearfe, for þan þe heora
 is heofone rice. Eadige byð þa liðe mænn, for [fol. 83 a] þan þe
 heo geahnigeð þ land. Eadige byð þa þa nu wepeð 7 heofigeð,
 for þan þe heo byð eft gefrefrede. Eadige byð þa þe synd ofhin-
 grode, 7 ofðyrste æfter rihtwisnyse, for þan þe heo byð eft
 15 gefyllode. Eadige byð þa mildheorte mænn, for þan þe heo
 begyteð mildheortnyse æt Gode. Eadige byð þa clænheorte
 mænn, for þan þe heo geseoð God sylfne. Eadige byð þa gesibsume
 mænn, for þan þe heo byð Godes bearn geceigde. Eadige byð þa
 þa þoligeð ehtnyse for rihtwisnyse, for þan þe heora is heofone
 20 rice. Ge byð eadige þone mæn eow weregigeð, 7 eower eht, 7 ælc
 yfel ongean eow specð leogende for me. Blissigeð 7 fagenigeð
 for þan þe eower mede is manigfeald on heofone.' Se wise
 Augustinus trahtnode þiss godspell, 7 sæde, þ seo dune þe se
 Hælend asteah, getacneð þa heahlice beboden soðre rihtwisnyse.
 25 þa læsse beboden wæron gesette þan Judeiscen folca, 7 God
 þehhweðere gesette, þurh his halgen witegan, þa læsse bebodan
 Judeiscere þeoda, þe mid (h)oge 7 mid ande þa gyt gebunden
 [fol. 83 b] wæren. He gesette, þurh his agene Sune Hælend Crist,
 þa mare bebodan cristene folca, þa þa he mid soðre lufe, mancynn
 30 to alesene com. Sittende he tæhte, þ belimpð to wurðscipe
 larðeawdomes. Him to genealæhten his disciples, þ heo gehændre
 wæron lichamlice, þa þe mid mode his bebodan genealæhten. 'Se
 Hælend geopenode his muð.' Witodlice se geopenode his muð to
 þære godspellicen lare, se þe on þære ealden æ gewunlice geopen-
 35 ode þære witegena muð, þehhweðere his muðes geopenung

The holy
gospel
which has
just been
read to you
sets forth
the eight
beatitudes.

The wise
Augustine
expounded
this gospel,
and said
that the
mountain
which the
Saviour
ascended
betokens the
high com-
mandments
of true
righteous-
ness.

27 (h)oge] *the h has been inked over. Camb. MS. ogan.*28 wæren] *en has been written on an erasure.*

'Blessed are the spiritu-ally poor, for theirs is the king-dom of Heaven.' The fear of God is the beginning of wisdom, and pride is the begin-ning of every sin.

getacnað þa deoplice spæce þe he þa forð teah. He cwæð, 'Eadige byð þa gastlice pearfen, for þan þe heora is heofona rice.' Hwæt synd þa gastlice pearfe bute þa eadmeda, þe Godes ege habbeð, 7 nane toðundennysse nabbeð? Godes ege is wisdomes anginn, 7 modignysse is ælcere synnen angin. Feala synd pearfe purh 5 hafenleaste, 7 na on heora gaste, for þan þe heo gewillnigeð feala to habbena. Synd eac oðre pearfen, na purh hafenleaste ac on gaste, for þan þe heo synd, æfter þæs apostelicen cwida, 'Swa swa naht [84 a] habbende 7 ealle ping geahnigende.' On þas wisen wæs Abraham pearfe, 7 Jacob, 7 Dauíd, se þe on his cynesettle 10 ahafen, hine sylfne geswutelode, 7 pearfe on gaste þuss cweðende, 'Ic soðlice eam pearfe 7 wædle.' Þa modige rice ne byð pearfe, ne purh hafenleaste, ne on gaste, for þan þe heo synd gewelegode mid æhte, 7 toðundene on mode. Purh hafenleaste 7 on gaste synd pearfe þa fulfremeda munecas, þe for Gode ealle ping forlæteð to 15 þan swyðe, þ heo nylleð habben heora agene lichame on heora anwealde, ac libbeð beo heora gastlice larðeawes wissunge; 7 for þy swa mycele swa heo her for Gode on hafenleaste wunigeð, swa

'Blessed are the meek, for they shall possess the land.' They are meek and gentle who overcome the evil with their goodness.

'Blessed are they who mourn, for they shall be comforted.' They are blessed who bewail their sins.

'Blessed are they who hunger and thirst after righteousness, for they shall be filled.'

mycele heo byð eft on þan towearden wuldre gewelegode. 'Eadige byð þa liðe, for þan þe heo þ land geahnigeð.' Þa synd liðe 20 7 gedefe, þa þe ne wiðstandeð yfelan, ac oferswiðeð mid heora godnysse þone yfelen. Heo habbeð þ land þe se sealmscop emb spæc. 'Drihten þu eart min hyht, beo min dæl on þære libbendre eorðe.' Þære libbendre eorðe is seo staðelfæstnysse þæs ecen ear-[fol. 84 b]des, on þan gerest seo sawle swa swa se lichame on 25 eorðe. Se eard is reste 7 lif gecorenra halgen. 'Eadige byð þa þe heofigeð, for þan þe heo byð gefrefrode.' Ne byð þa eadige, þe for heuðen oððe lyren hwilwendlicre æhten heofigeð, ac þa byð eadige, þe heora synnen bewepeð, for þan þe se Halge Gast heo gefrefreð; se þe deð forgyfnysses ealra synnen, se is gehaten 30 *Paraclitus*, þ is 'Frefrigend', for þan þe he gefrefreð þære bereow-sigendra heortan purh his gyfe. 'Eadige byð þa þe synd ofhingrode 7 ofðyrste æfter rihtwisnysse, for þan þe heo byð gefyllde.' Se byð ofhingrod 7 ofðyrst æfter rihtwisnysse, se þe Godes beboden lustlice geherð, 7 lustlicor mid weorcan gefyllð, se byð þonne mid 35 þan mete gefyllod þe Drihten embe spæc, 'Min mete is, þ ic wyree mines Fæder wille, þ is rihtwisnysse.' Þonne mæg he cweðen mid þan salmscope. 'Drihten, ic beo ætywwood mid rihtwisnysse on þinre gesihðe, 7 ic beo gefyllod, þonne þin wuldor geswutelod

- byð.' 'Eadige byð þa mildheorte, for þan þe heo begyteð mild-
 heortnysse.' Eadige byð þa þe earma mannen [fol. 85 a] purh
 mildheortnysse gehelpeð, for þan þe heom byð swa geleanod, ꝥ heo
 sylfe byð fram ermðe alysed. 'Eadige byð þa clænheorte, for
 5 þan þe heo geseoð God sylfne.' Stunte synd þa þe gewillnigeð
 God to geseonne mid flæscliden eagen, þonne he byð mid þære
 heorta geseowen; ac heo is to clænsigenne fram lehtren, ꝥ heo
 God geseon mage. Swa swa eorðlic liht ne mæg beon geseowen
 bute mid clænen eagen, swa eac ne byð God geseowen bute mid
 10 clænen heorta. 'Eadige byð þa gesibbsume, for þan þe heo byð
 Godes bearn gecigde.' On sibbe is fulfremednysse þær þær nan
 þing ne þwyrð. For þy synd þa gesibbsume Godes bearn, for
 þan þe nan þing on him ne wiðereð ongean God. Gesibbsume
 synd þa on heom sylfen, þe ealle heora modes styrungan mid
 15 gescade gelogigeð, 7 heora flæscliden gewillnungen geweldeð, swa
 ꝥ heo sylfe byð on Godes rice. Þiss is seo sibb þe is forgyfen on
 eorðen þan mannen þe byð godes willen. God ure Fæder is
 gesibbsum; witodlice for þy gedafenað þan bearnen ꝥ heo heora
 Fæder geefenlæcen. 'Eadige byð þa þe þoligeð [fol. 85 b] ehtnysse
 20 for rihtwisnysse, for þan þe heora is heofona rice.' Feala synd þa
 þe ehtnysse þoligeð for mistlicen þingen, swa swa doð manslagen,
 7 sceaðen, 7 æghwylce synfulle, ac seo ehtnysse him ne becumð
 to nanre eadignysse; ac seo ehtnysse ane þe byð for rihtwisnysse
 geðoled, becumð to ecere eadignysse. Nis to ondrædene þwyrra
 25 manna ehtnysse, ac mare to forðyldigen, swa swa Drihten cwæð to
 his leorningcnihten, 'Ne ondræde ge eow þa þa eowerne lichame
 ofsleað, for þan þe heo ne mугen eower sawle ofslean, ac ondrædeð
 eow God, þe mæg æigðer gea sawlen gea lichamen on helle pine
 fordon.' Ne scule we þeh þa þwyrre mænn to ure ehtnysse gremigen,
 30 ac swyðre, gyf heo astyrede byð, mid rihtwisnysse astilligen. Gyf
 heo þonne þære ehtnysse geswican nylleð, selre us byð ꝥ we
 ehtnysse þoligen, þone we riht forlæten oððe forswigien. Ehte
 eadignysse synd on þyssen godspelle geandebyrde. Is þeh get
 an cwide bæften, þe is geðuht swylce he seo se nigeðe [fol. 86 a]
 35 stæpe, ac he soðlice belimpð to þære ehteðen eadignysse, for þan
 þe heo bute specað beo ehtnysse for rihtwisnysse 7 for Criste. Þa
 ehte eadignysse belimpeð to eallen geleaffulle mannen, 7 se

'Blessed are the merciful, for they shall obtain mercy.'

'Blessed are the pure-hearted, for they shall see God Himself.'

'Blessed are the peaceful, for they shall be called the children of God.'

'Blessed are they who suffer persecution for righteousness, for theirs is the kingdom of Heaven.'

2 MS. earmma] the second m has been altered from a partly erased r.

18 MS. geðafenað] the first ð has the bar partly erased.

20 An erasure before for rihtwisnysse.

The eight
beatitudes
belong to all
faithful
men, and
the last
sentence also
to all mem-
bers of
Christ,
'Blessed are
ye when
men curse
you, and per-
secute you,
and lying
speak every
evil against
you for My
Sake.'

'Vessels of
clay are
tried in a
furnace, and
righteous
men in the
affliction of
their tempta-
tions.'

ændemeste cwide, þeh he syndorlice to þan apostlen gecweðen
wære, belimpð eac to eallen Cristes lymen, for þan þe he nis
nigeðe, ac folgeð þære ehteðen eadignysse, swa swa we ær sædon.
Se Hælend cwæð, 'Eadige ge byð þone man eow weregað, 7 eower
eht, 7 ælc yfel ongean eow specð ligende for me.' Se byð eadig 5
7 gesælig þe for Criste geðoleð wyregunge 7 hospes for leasen
licceteren, for þan þe seo lease wyregung becumð þan rihtwisen to
eadigra bletsunge. 'Blissigeð 7 fagenigeð, for þan þe eower mede
is manigfeald on heofone.' Geleaffulle mannen geðafeneð þ heo
wuldrigen on gedrefodnysse, for þan þe seo gedrefodnysse wyrçð 10
geðyld, 7 þ geðyld afandunge, 7 seo afandung hyht. Se hyht
soðlice ne byð næfre gescynd, for þan þe Godes lufe is agoten on
ure heorten þurh þone Halgen Gast, se þe us is forgyfen. Beo
þysen cwæð se apostel Jacobus, 'Eala ge mine broðre, weneð eow
ælcre blisse, þone ge byð on mistlicre costnungan, for þan þe seo 15
afandung eowres geleafen is mycele deorewurðre þone gold þe byð
þurh fyr afandod.' Eft cwyð þ halige gewrit, 'Lamene faten byð
on ofne afandode, 7 rihtwise mænn on gedrefodnysse heora cost-
nunge.' Beo þysen cwæð [fol. 86 b] eac se Hælend on oðre
stowen to his leorningnihten, 'Gyf þes middeneard eow hateð, 20
wyte ge þ he me hatode ær eow; 7 gyf heo min ehton, þonne
ehteð heo eac eower.' Crist sylf wæs fram arleasen mannen
acweald, 7 swa eac his leorningnihtes 7 martyres, (7) ealle þa þe
gewillnigeð arfæstlice to drohtniene on geleaffulre gelaðunge, heo
sculen ehtnysse þoligen, fram ungesewenlicen deoflen, oððe fram 25
geseowenlicen arleasen deofles lymen. Ac þas hwilwendlice
ehtnysse oððe gedrefodnyssen we sculen mid geðylde for Cristes
name geðafigen, for þan þe he þuss behet eallen geðyldigen mannen,
'Blissieð 7 fagenigeð, efne eower mede is manigfeald on heofone.'
We mihten þas halge rædinge manigfealdlice trahtnigen æfter 30
Augustinus smeagunge, ac us tweoneð hweðer ge mugen mare
deopnysse þær on þearlice tocnawen. Ac ute bidden inweardre
heorten þone Ælmihtigen Wealdend, se þe us mid manigfealdre
mærsunge ealra his halgena nu todæg geblissode, þ he us getyðige
genihtsumnysse his miltsunga, þurh heora manigfealden þingrædden, 35
þ we on ecere gesihðe mid him blissigen moten, swa swa we nu
mid hwilwendlicre þeununge heo wurðigeð. Seo wuldor 7 lof

18 afandode] the second d is written over another letter.

28 geðyldigen] the d has been altered from g.

32-3 Camb. MS. bidden . . . mid i. h.

Hælende Criste, se þe is anginn 7 ænde, Scyppend 7 Alysend ealre halgena, mid Fæder 7 mid þan Halgen Gaste a on ecnysse. Amen.

XXX

[Fol. 87 a]

[St. John xiv. 1-13.]

- J**OHANNES se godspellere awrat hu se Hælend spæc to his
 5 leorningnihten 7 cwæð, 'Ne beo eower heorte gedrefed. Ge
 geleafað on God, beleafað eac on me. On mines Fæder huse byð
 feala wunungen. Gyf hit oðerlucar wære, ic eow hæfde gesæd, for
 ic fare (to) gearrechigen eow styde, 7 gyf ic fare 7 gearchie eow
 þone styde, eft ic cume 7 genyme eow to me sylfen, þ̅ ge beon þær,
 10 þære ic beo.' Thomas him cwæð to, 'Drihten nytten we hwyder
 þu færst, 7 hwu muge we þone weig cunnen?' Se Hælend cwæð,
 'Ic eam se weig, 7 soðfestnysse, 7 lif. Ne cumð nan (mann) to
 minen Fæder bute þurh me. Gyf ge gecneowen me, ge gecneowen
 gewiss minne Fæder, 7 heonenforð ge hine gecnaweð, 7 ge hine
 15 habbeð gesegen.' Ða cwæð Philippus, 'Drihten, ætcowe us þone
 Fæder, þonne habbe we genoh.' Se Hælend cwæð, 'Swa mycelne
 fyrst ic habbe mid eow gewuned, 7 ge me ne gecnaweð Philippe?
 Se mann þe me gesicð, he gesicð eac minne Fæder. Hwu segst þu,
 Sceawe us þone Fæder? Ne geleafst þu (þ̅) ic bæo on mine Fæder 7
 20 se Fæder is on me? Ða word [fol. 87 b] þe ic to eow specan, ne specan
 ic heo fram me sylfen, ac min Fæder wunigende on me, he deð Ða
 weorc. Gelefe ge þ̅ ic eam on Ðan Fæder 7 se Fæder on me,
 gelyfeð hure for Ða sylfen weorcan. Soð ic eow secge, se mann
 þe on me beleafð, Ða weorc þe ic wyrce he wyrceð, 7 get mare he
 25 wyrceð, for ic fare to minen Fæder, 7 eall þ̅ ge beseceð æt mine
 Fæder on minen name, eall ic hit do.'

John the evangelist wrote how the Saviour said to His disciples, 'Let not your heart be troubled, ye believe in God, believe also in Me.' Thomas said to Him, 'Lord, we know not whither Thou goest, and how can we know the way?'

'Believest thou not that I am in the Father and the Father is in Me?'

XXXI

[The Gospel of Nicodemus.]

DE RESURRECTIONE DOMINI.

- D**ÆS dæiges þe ure Hælend for ure alednysse geðolede pine
 30 on þær halgen rode, Ða wæs þære neh sum were standende, se
 was Joseph genæmned, 7 he wæs god were 7 rihtwis, 7 næs næfre
 his willes, þær me þone Hælend forwreigde, on nanen gemange.
 He wæs of þære ceastre þe is genæmned Barimathia. He onbad
 on Jerusalem forð þ̅ se Hælend wæs ahangen, 7 to (þan) æfene he
 35 eode to Pilate, 7 abæd æt him Cristes lichame, 7 hine of þære rode
 near.

In the evening he went to Pilate and asked for the body of Christ, and he laid it in a new grave.

Joseph asked the Jews, 'Why are ye so angry with me? Is it because I begged the body of the Saviour from Pilate?'

The Jews imprisoned him and Annas and Caiaphas firmly sealed the locks and considered what death they might give him.

Among them stood one of the soldiers who guarded the Saviour's tomb.

genam, 7 on clæne scete bewand, 7 hine on his neowe þruh aleigde, on þære þe nan oðer mann on ne læg. Ða þa Judees ꝥ geherdan, ꝥ Joseph hæfde þæs Hælendes lichame abeden, þa sohten heo hine, [fol. 88 a] 7 þa twelf cnihtes þe sægden, ꝥ he nære on dernelegere acænnod, 7 Nichodemus 7 manega oðre þe ær mid þan Hælende 5 spæcen, 7 his gode weorc gesegen, 7 on hine gelefdon; ealle þær heo heom sylfen bedigeledan 7 behyddan buten Nichodemus ane, for þan þe he wæs an ealdor of þan Judeisce folca. Ða com he to heom, þær þær heo heora sammunge hæfdon, 7 cwæð to heom, 'Hwy comen ge hider on þysser gesamnunge, ꝥ ic hit ærre nyste?' 10 Ða andsweredan þa Judees 7 cwædan, 'Ac hwu wære þu swa dystig, ꝥ þu dorstes innen ure gesamnunga gan, þu þe wære werigend 7 midspecend þan Hælende? Ac seo he æfre mid þe here 7 ec on þære towardan wurlde.' Nichodemus cwæð, 'Amen, amen.' Eallswa gelice Joseph æfter hine æteowde, 7 heom to com, 15 7 þuss cwæð, 'For hwý synden ge swa unrote ongean me? Is hit for þan þe ic abæd þæs Hælendes lichame æt Pilaten? Soð hit is ꝥ ic hine abæd, 7 on clænen syndonissce hræigle befeold, 7 hine on minen þruge geleigde, 7 ætforen þan scræfe mycelne stan ahwylfde, 7 ic secge to soðen, ꝥ [fol. 88 b] ge nan þing wel ne dyden ongean 20 þone Rihtwisen, ꝥ ge hine on rode anhengan 7 mid spere sticoden.' Ða þa Judees ꝥ geherdan, þa gefengan heo hine, 7 heten hine on cwarterne fæste beclýsen 7 cwæðen to him, 'Onenaw nu 7 ongit, ꝥ hit þe sceal lytel fremigen, ꝥ þu to þoltest. We wyten ꝥ þu ne eart næfre wyrðe ꝥ þu bebyried beo, ac we sculen syllen þin flæsc 25 heofone fugelan 7 wilde deoran.' Ða Judees hine þa on cwarterne gebrohten 7 þa dure fæste belucan, 7 Annas 7 Caiphas þa locan fæste geinsegelodan, 7 þærto herdes gesetten, 7 geðoht worhten wið þan (ge)ferrædden (on) hwylcen deaðe heo hine syllen mihten 7 ofslean, ac heo nolden for þan restendæige. 7 heo þa beðohten 30 hwu heo wyrest mihten hine ateon. Ða gesamnoden heo on þan þridden dæige, Annas 7 Caiphas 7 ealla heora lyðre geferen, 7 comen to þan cwartern, 7 þa locan unsegeloden, 7 mid þan cæigen þa locan unlucan, ac heo þærinne Joseph ne funden. Ða wundre- [fol. 89 a] den heo ealle 7 wurðen afyrhte. Onmang þan þa stod 35 þære sum of þan cæmpen, þe scolden habben gehealden þæs Hælendes byrigene, 7 heo sæden hwylc eorðstyrung heom com to,

4 MS. derne legere.

6 gesegen] the second e is written on an erased letter and is indistinct.

19 stan] a letter has been erased after the n.

29 geferrædden] the ge has been inked over.

34 An erasure after ne.

7 Godes ængel heo þær gesegen, swylce legeræsc, 7 his hreaf swylce snau, '7 we wurden ealle afyrhte, 7 þær lægen swylce we deade wæren, 7 we geherdan þone ængel cweðen to þan wifen, þ̅ Godes Sune wære of deaðe arisen. 7 se ængel cwæð, " 'Ne
 5 ondræde ge eow, for þan ic wat þ̅ ge þone Hælend seceð, ac he nis na her, ac he is arisen swa swa he ær beforen sægde. Ac cumeð 7 sceawigeð hwar he aleigd wæs, 7 fareð hraðe 7 secgeð his leorningcnihten þ̅ heora Hlaford is of deaðe arisen, 7 þ̅ heo cumen to him on Galileam, þær heo hine mugen geseon swa swa he heom
 10 ær sægde.' " Ða Judees, þa heo þ̅ geherden, heo leten raðe ealle þa cæmpen heom to gefeccen, þe þæs Hælendes byrigene scolden healden 7 heom to cwæden, 'Hwar is se Hælend þe eow betæht wæs? Oððe hware synd þa [fol. 89 b] wif þe se ængel (wið) spæc? Witodlice se Hælend is arisen of deaðe, ac for hwan ne heolde ge
 15 þa wif þe þider comen?' Ða cæmpen heom andswereden 7 cwæden, 'We nysten hwæt þa wif wæron, ne we hit wyten ne mihten, for þan þe we wæron onfyrhte, þ̅ we þær lagen swylce we deade wæron for þæs ængles ansyne, 7 for þan we þa wif gefon ne mihten.' Ða cwæden þa Judees, 'Beo ure Scyppende, we ne
 20 gelefeð eow na.' Ða weardmænn andsweredan, 'Hwy nolden ge belefen on hine? Witodlice he wæs Godes Sune.' Ða cwæden þa Judeas, 'Bute ge us þæs Hælendes lichame gesyllen, ge sculen on yfele deaðe prowigen.' (Ða weardmæn andswereden,) 'Æteowið us Joseph þe ge on cwarterne beclysden, 7 we eow gesylleð þone
 25 Hælend. Josep we mugen begyten, he is on his ceastre (on) Barimathia.' Ða cæmpen andswarodan, 'Gyf Joseph is on Barimathia, þonne is se Hælend on Galilea, swa swa se ængel þan wifen sægde.' Ða wurden heo ealle afyrhte 7 cwæden, 'Gyf þiss cuð byð þ̅ se Hælend of deaðe arisen beo, þonne eall to feale wylleð
 30 [fol. 90 a] on hine gelefen.' 7 heo gegaderedan mycelne sceatt 7 geafon heom, 7 bæden þ̅ heo scolden seggen, þ̅ his cnihtes comen 7 þone lichame heom forstælen, þa þa heo slæpende wæron, '7 gyf hit cuð byð Pilaten, we byð for eow, 7 eow hogelease gedoð.' 7 heo onfengen þan feo, 7 sæden þ̅ heom wære se lichame forstolen. Ac
 35 heora leasunge ealle wurðen geupped. Ða comen þære þreo mære weres of Galilea to Jerusalem. Se eldeste wæs mæssepreost 7 wæs gehaten Finees, se oðer Aggeus, se þridde Preceptor. Heo sæden þ̅ heo þone Hælend þe onhangen wæs, gesegen on Galilea, 7 mid

The Jews said 'Where is the Saviour who was entrusted to you?'

The Jews said, 'Unless ye give us the Saviour's body, ye shall suffer a cruel death.'

Three men came from Galilee to Jerusalem. The eldest was called Phinees, the second Aggeus, the third Preceptor.

1 legeræsc] ræsc is written on an erasure.

37 Preceptor] the Latin version has Adda præceptor.

They said they had seen the Saviour in Galilee, and He commanded His disciples to go through all the world preaching baptism.

The Jews begged that they would take money and go home and not make it known further in the land.

The Jews sent a letter to Joseph, praying him to come to them.

his enihten æt, 7 wið heom spæc, 7 Thomas his wunden sceawede.
 7 se Hælend het heo faren geond eallne middeneart, bodigende
 fulleht on namen þæs Fæder 7 Sunen 7 Halgen Gastes, 7 ealle þa
 þe underfoð fulht, heo habbeð ece lif on domesdæige on heofonerice,
 7 þa þa swa ne doð, heo sculen habben helle wite. 7 he þa on þan 5
 feowertihðe dæige his æristes, he asteah to heofonerice of Oliuetes
 dune, 7 sæde [fol. 90 b] þ he wolde hider cumen on domesdæige,
 7 þa rihtwise into heofene ricemid him gelæden, 7 þa synfulle
 into helle asænden, '7 we ne dorsten eow þiss forhelen.' Þiss heo
 atealden eall on heora sinoðe. Þa wurðen heo ealle swyðe sarige 10
 7 asyrhte. Þa Judees heo (þa) hælsodan þurh heora æ hweðer
 hit soð wære, 7 heo ealle sworn þ hit eall soð wære. Þa abæden
 ealle þa Judees, þ heo scolden feo nymen 7 ham gewænden, 7 na
 mare hit cyðen on þan lande, 7 heo sæden þ heo (swa) wolden,
 7 heo fengen to þau feo, 7 heo leten heo læden of þan lande, þreo 15
 oðre weres, þ heo nane hwile on Jerusalem wunigen ne mosten.
 Annas 7 Caiphas cwæðen to eallen þan sinoðe, 'Nis hit na soð þ
 þa cæmpen sæigden þ se Hælend of deaðe arise, ac wæron his
 þegnes cumen, 7 heom feo geafen, 7 þone Hælend forstælen?'
 Nichodemus þa upstod 7 cwæð, 'Wyteð þ ge riht specan beo 20
 Israele bearnen; wel ge geherdan hwæt þa þreo weres sæden, þe
 of Galilea comen, beo þan Hælende.' Þa Judees smeaden hware
 Elias se witega wære. Eliseus heom sæde þ he on [fol. 91 a]
 heofone wære. Þa cwæden heo sume þa get, 'Wen is þ he seo on
 Israele monte gesett mid his gaste, ac uten us weres geceosan, 7 þa 25
 montes gefaren, wealte þeh we hine mugen gefinden.' Heo bæden
 þa Heliseum 7 þa weres þe þær betst wæron, þ heo scolden faren
 7 Helias secen. 7 heo ferdon on þa munes þreore dagene fæc,
 ac heo hine finden ne mihten; ac heo gemetten Joseph on Bari-
 mathia on his agenre ceastre. Þa heo ham comen, þa sæden heo 30
 hwu heo gefaren hæfden, 7 hwu heo hine finden ne mihten, 7 hwu
 heo Joseph funden on his agenre ceastre. Þa wæron þa ealdres
 7 þa mæssepreostes 7 eall þ folc swyðe bliðe, 7 heo maceden
 mycele somnunge 7 gemot hwu heo Joseph to heom gelaðigen
 mihten, 7 sænden an gewrit to him þuss gewriten, 'Sibb seo mid 35
 þe Josep, 7 mid eallen þan þe mid þe byð wunigende. We wyten
 þ we gesynged habbeð, ægðer gea ongean þe, ge ongean God, ac

1 æt] MS. sæt but the s has been partially erased.

11 þa] in different ink.

14 swa] in different ink.

30 on] in different ink.

- we biddeð þe þ þu cume to us for þinre miltse. [fol. 91 b] We wyten þ we (a)wergendlice geðanc ongean þe polten, þa þa we þe beclysden, 7 belucan on cwarterne.' Þa ærendracen comen, 7 him þ gewrit on hand sealden; 7 he hit rædde 7 cwæð, 'Seo gebletsod se þe nolde þ min blod wære gespillod; þ is se Drihten Crist, þe me under his fiðeren gescillde.' Þa Joseph up astod, 7 þa weres cyste 7 he(o) wurdlice underfeng. Þa on morgen ferde Joseph to Jerusalem mid geleafe, 7 mid þan ærendracan ealle on heora assen ridende. Þa þ folc of þære ceastre þ geherde þ Joseph wæs gecumen, þa comen heo ealle him togeanes 7 cwædon, 'La, fæder Joseph, sibb sy mid þe 7 on þine ingange.' Joseph heom andswere(d)e 7 cwæð, 'Sibb seo mid eallen þan mannen þe God lufigeð,' 7 heo ealle to him abugen 7 hine cysten. Nichodemus þa mid wurðscipe hine to his byrig onfeng. On morgen ealle þa Judees, Annas 7 Caiphas 7 preostes 7 diacones hine bæden, þ he scolde heom swuteligen, '7 secge us hwu þu þæs Hælendes lichame bebyredest, 7 hwu þu of þære cluse come, þe we þe on beclysden, þa we [fol. 92 a] þe ne funden, þa us mycel fyrht forgrap 7 ege. Gode fæder sege hit us.' Joseph cwæð to heom, 'Þa þa ic beclysed wæs, þa feng ic on mine gebeden forð to þære middre nihte. Þa wæs þ hus beo þan feower hyrnen up onhafen, 7 ic þone Hælend þa geseh eall swyle hit legeræsc wære, 7 ic for þan ege niðer on eorðen afeoll, 7 he me beo þære hand geheold 7 up ahof, 7 me gecyste 7 cwæð to me, "Ne ondræd þu þe, Joseph; besih on me, 7 ongeot þ ic hit eam." Þa beseh ic 7 cwæð, "Eart þu þ Elias, ure larðeign?" Þa cwæð he to me, "Ne eam ic na Elias, ac ic eam se Hælend þe þu his lichame bebyredest." Þa cwæð ic to him, "Æteowe me þa byrigeles hwar ic þe leigde." Se Hælend me þa beo þære rihthand genam 7 me ut lædde hwar ic hine byrede, 7 syððen he lædde me to Barimathia, to minre agenre rice 7 cwæð, "Sibb seo mid þe 7 mid þinen hirde, Joseph, 7 ne far þu na of þinre rice ær binnen feowertig daga fæce. Ic wylle to Galileam to minen cnihten gan." [fol. 92 b] Ða þa Judees eall piss geherdan, þa feollan heo adun 7 cwædon, 'Hwæt mæg piss tacne beon þe on Israele lande geworden is? We cuðen æigðer gea fæder gea moder þæs Hælendes. Mihte piss eall beon soð geworden?' Joseph þa up stod 7 cwæð to Annam 7 Caipham, 'Soð

In the morning Joseph went with the messengers to Jerusalem.

Nichodemus received him with honour, and the Jews asked him to tell them how he escaped from prison.

Joseph said, 'The Saviour took me by the right hand and led me to where I had buried Him, and afterwards He led me to Arimathæa.'

2 Erasure after þ we. (a)wergendlice] the final e has been partially erased.

11 MS. andswerereð.

22 legeræsc] ræsc is written in different ink.

Truly He
awoke many
from death
at His resur-
rection.
We knew
Simeon's
two sons,
who have
been dead
many years,
now they
are in Ari-
mathen,
living and
praising
God.

The Jews
asked
Carinus and
Leucius
how they
were raised
from the
dead.

Then said
Carinus and
Leucius,
'Lord Christ,
Thou art the
life and
resurrection
of all the
dead; give
us leave to
declare thy
mysteries.'

is to wundrigenne þ he of deaðe is arisen. Witodlice feale manna he of deaðe awehte on his æriste, 7 heo of heora byrigene arærde, 7 sume heo eac lifes wæron. Ealle we cuðen þone rihtwisen Simeon þe urne Drihten bær on his earmen into þan temple, þe ærre þan lame wæs. Wel we cuðen his twegen sunen, Carinus 7 5 Leuticius, þe wæron for feale gearen deade. Ga we lochigen, nu byð heora byrigene opene, 7 heo synden inne þære ceastre Barimathia, samod libbende 7 God herigende. Ac uten faren to heom mid eallen eadmodnysse (7) wurðmynte, 7 gelæden heo to us, 7 bidden heom for heora Drihtenes name, þ heo wið us specan 7 us 10 atellen ealle þa geryna þe beo Godes æriste gewordene wæron.' [fol. 93 a] Ða þa Joseph hæfde þuss gespecan, þa wæs eall þ folc blissigende wið him, 7 to Barimathia þære ceastre ferdan, 7 þære gewyten wolden, hweðer hit soð wære þ Joseph sæde. Ða heo þider comen, Annas 7 Caiphas, Nichodemus 7 Gamaliel, þa eodan 15 heo to þære byrigene, 7 funden heo æmtig, 7 þa eodan heo into þan ceastre 7 gemetten Carinus 7 Leuticius on gebedan liggende mid gebegedan cneowen, 7 heo sone ealla cysten, 7 mid arwurðunge to Jerusalem to heora sinoðe gelaðoden, 7 þær inne belocanen geaten heo wæron nymenda þa boc, þe seo drihtenlice æ wæs on 20 gewriten, 7 heom on hand setten 7 þuss cwædon, 'We hælsigeð eow þurh þone uplicen God, 7 þurh þa drihtenlice æ, þe ge gehealden habbeð, þ gyf ge gelefeð on þan ilcan þe eow of deaðe arærde, þ ge secgen us hwu ge of deaðe arisen.' Carinus 7 Leuticius heom andsweredan, þa eldres 7 þa mæssepreostes heom þa funden blæc 25 7 feðere, 7 me heo todælde on twa, 7 mycel folcas mid heora [fol. 93 b] æigðer. Ða cwæð Carinus 7 Leuticius, 'Drihten Crist, ure Hælend, þu eart lif 7 ærist eallre deadre. We biddeð þ þu us geðafige, þ we þa soðe geryne mugen geswutelien, þe gewordene synd þurh þe, 7 þurh þinne deað, 7 þurh þinne ærist.' Heom 30 com þa stefne of heofone þuss cweðende, 'Beo Godes mihte 7 leafe, writað 7 geswutelieð eallen mannen.' Carinus 7 Leuticius þa ongunnen writen, 'Efne we wæron þa mid eallen uren fæderen on þære deopen helle, þær becom mycel brihtnysse ofer us ealle swylce sunne leome. Sathanas 7 eall helle werod wæron afyrhte, 35 and þuss cwædon, "Hwæt is þiss liht, þ her swa færllice scinð?" Ða wæs sone eall þ mænnisc cynn blissigende, 7 Adam mid eallen

9 eadmodnysse is written on an erasure.

23 An erasure before on.

30 þurh þe is written on an erasure.

- hehfæderen 7 witegan for þan mycelan lihte, 7 heo þuss cwæden,
 "Þiss liht is of Godes lihte, eallswa us God behet, þ he us þ ece lif
 7 liht asænden wolde." Þa clypode Isaias, se witega, 7 cwæð,
 "Þuss is þ sæderlice liht ætforen Godes Sune hider asændod, swa ic
 5 foresæde, þa þa ic on eorðe wæs, þa ic cwæð 7 forewitegode þ, þ land
 Zabulon 7 Neptalim wið þ [fol. 94 a] wæter Jordanem, 7 þ folc þe
 on þeostre sæten, scolden habben mare liht. Þiss ic witegode on
 eorðe, 7 nu hit is gecumen to us, 7 us onliht, þe gefyrn on deaðes
 dimnyssæ sæten. Ac uten we nu ealle blissigen þæs lihtes."
- 10 Simeon se rihtwise mid blisse heom to cwæð, "Wuldrieð þone
 Drihten Crist, Godes Sune, þone þe ic bær on minen earmen into
 þan temple, 7 ic þa þus cwæð, 'Þu eart liht 7 frofer ealle þeoden
 7 wurðmynt eallen Israele folca.'" Þa blissode Adam 7 eall his
 ofsprung, þa com þær stefne swylce þunreslege, 7 þa halgen ongean
 15 clypode, "Hwæt eart þu?" 7 he cwæð, "Ic eam Johannes þæs hehste
 witegan forrynel, 7 her ic bodige Ælmihtiges Godes Sune hidereyme,
 swa swa ic on eorðen dyde." Þa þa he in com, þa brihtode eall
 helle Adam wæs þa to his sune cweðende, þe wæs genæmned
 Seth, "Gerece nu pinen bearnen 7 hehfæderen, ealle þa þing þe þu
 20 fram Michael, þan hehængle, geherdest, þa þa ic þe sende to
 neorxenewanges gate, þ þu scoldest Drihten bidden þ [fol. 94 b]
 he mid þe his ængel asænde, þ he þe þone ele syllen scolde of þan
 treowe þære mildheortnyssæ, þ þu mihtest minne lichame mide
 gesmerien, þa þa ic untrum wæs." Seth Adames sune, wæs
 25 nehlæcende þan hehfæderen 7 þan halgen witegan 7 cwæð, "Efne
 þa ic wæs Drihten biddende æt neorxenewanges gate, þa æteowde
 Micael, se hehængel, 7 me to cwæð, 'Ic eam asænd fram Drihtene
 to þe, 7 ic eam asett ofer eall mænnisc lichame. Nu secge ic þe
 Seth, ne þeart þu swincan biddende, ne pine teares geotende, þ þu
 30 þurfe bidden þone ele of þan treowe þære mildheortnyssæ, þ þu
 Adam pinne fæder mide gesmerigen mote, for his lichames sare,
 for get ne synden gefyllede fif þusend wintre 7 þa fif hundred, þe
 sculen beon agane, ær þone he gehæled wurðe.'" Þa cwæð Adam,
 "Nu heo synden gefyllde 7 agane 7 forðgewitene." Hit wæs þa
 35 swyðe grislic 7 egeslic, þa Sathanas, þære helle ealdor, cwæð to
 helle, "Gearca þe, helle, þ þu muge Crist onfon, se þe hine sylfne
 gewuldred hæfð, 7 is Godes Sune 7 eac mann, [fol. 95 a] 7 ec is
 hine ondrædende. 7 ic eam swa unroth, þ me þincð sar min lif, þ ic
 forneh dead eam. He is wiðerwinne ongean me 7 ongean þe ;

'This light
is from the
light of God,
even as God
promised
us, that He
would send
us eternal
life and
light.'

Adam said
to Seth,
'Relate now
everything
which thou
heardest
from
Michael the
archangel
when I sent
thee to the
gate of
Paradise.'

It was very
terrible
when Satan
said to Hell,
'Prepare
now to
receive
Christ.'

Hell answered, 'If thou art now as powerful as thou wert formerly, who is the man and the Saviour who fears not death and thy power?'

'I know that they do not depart from me through their own power, but the same God who took Lazarus, deprives me of them.'

7 feale þe ic hæfde to me atogen, bisne 7 healte, lame 7 reoflen, ealle he heo fram me ateah." Ða seo helle egeslice 7 grislice answerede Sathanas þan ealden deofle, 7 cwæð, "Hwæt is se, þ̅ seo swa strang 7 swa mihtig, gyf he man is, þ̅ he ne seo deað ondrædende, þe wyt gefyrn beclysd hæfden? Forðen ealle þa þe anweald 5 on eorðe hæfdon, þu heo mid þinre mihte to me getuge, 7 ic heo fæste geheold, 7 gyf þu mihtig nu eart, swa þu ær wære, hwæt is se mann 7 se Hælend, þe ne seo þone deað 7 þine mihten ondrædende? Ac to soðen ic wat, gyf he on mænniscnysse swa mihtig is þ̅ he naðer ne unc, ne þone deað ne ondrætt, þonne 10 gebint he þe 7 þe byð æfre wa syððen." Sathanas þa, þære hellen ealder, answerede 7 cwæð, "Hwæt tweonest þu of þe? Hwæt ondrædest þu þe þone Hælend to onfone, minne wiðerwinne? [fol. 95 b] Ic his costnode. Ic gelærde eall þ̅ Judeisce folc, þ̅ heo wæron ongean him mid eorre 7 mid ande, 7 ic dyde þ̅ he wæs 15 geseald 7 mid spere gesticod, 7 ic dyde þ̅ man treowene rode gearewede 7 hine þæron anheng, 7 hine mid næiglen gefæstnode; 7 æt nexten ic wylle his deað to þe gelæden, 7 he sceal beon underpeod, æigðer gea þe gea me." Seo helle þa swa swyðe grislice þuss cwæð, "Wyte þ̅ þu swa do, þ̅ he fram me þa deade 20 ne ateo, for þan þe here feale synden þe synden geornfulle fram me, þ̅ heo on me wunigen nelleð. Ac ic wat þ̅ heo fram me ne gewiteð þurh heora agene mihte, bute heo se ilca God me benyme, þe me benam Lazarum, þone þe ic heold deadne feower niht fæste gebunden, 7 ic hine eft cwicne ageaf þurh his beboden." 25 Ða answerede Sathanas 7 cwæð, "Se ilca hit is þe Lazarum of deaðe awehte 7 of unc bam genam." Seo helle þa answerede 7 cwæð, "Eala, ic hælsige þe þurh þine mægn 7 eac þurh minne, þ̅ þu næfre ne geðafie þ̅ he on inne me becume, for þan ic geherde [fol. 96 a] þa word his bebodes. Ic wæs mid mycelan ege afyrht, 30 7 ealle mine arlease þeignes wæron mid me gedrehte, swa þ̅ we ne mihten Lazarum gehealden. Ac he wæs hine scacende swa swa earn, þone he wyle mid reðen flihte forð afleon. 7 he wæs fram us arisende, 7 seo eorðe þe Lazarus deaden lichame heold, heo hine cwicne ageaf. 7 þ̅ ic wat nu, þ̅ se mann þe eall þ̅ dyde, he is on 35 Gode strang 7 mihtig; 7 gyf þu hine inn gelædest, ealle þa þe her synd on þysen wælreowen cwarterne beclysede, 7 on þysen bänden mid synne gewriðene, ealle he mid his godcundnysse fram us atihð,

14 *An erasure before Ic his.*

32 *An erasure after Ac.*

- 7 to life gelædeð." Eala, mæn þa leofeste, hwu laðlic 7 hwu
 grislic wæs þære deoflene gemot, þa seo helle 7 se deofel heom
 betweonen cidden! Onmang þan þa com þær mycel stefne 7 gastlic
 clypigende swylce þunreslege, 7 þuss cweðende, "*Attollite portas,*"
 5 þ fers segð, "Ge ealdres, untyneð þa gaten, 7 up ahebbeð þa
 ændelease gaten, 7 læteð inn þone wuldrigende Godes Sune." 7 seo
 helle þ geherde, þa cwæð heo [fol. 96 b] to þan heafde, Beelzebub,
 "Gewit fram me 7 far of minre wununge; 7 gyf þu eart swa
 mihtig swa þu ær cwæde, þonne winn þu ongean hine, 7 gewurðe
 10 þe 7 him." 7 seo helle þone deofel ut adraf, 7 cwæð to þan arleasen
 þegnen, "Belucað fæste þa ændelease gaten, 7 toforen sceoteð þa
 ærene 7 þa irene scytteles, 7 him strange wiðstandeð, 7 þiss weorod
 behealdeð, þ we ne beon bereafod." Ða þ geherdan þa hehðæderes
 þe þær inne wæron, þa clypedan heo ealle anre stefne to þære
 15 helle, "Geopene þine gaten 7 læt inn þone King, þæs ecen wuldres
 Sune." Þa cwæð Dauid, "Þiss ic witegode þa ic ofer eorðen wæs
 cweðende, 'Andetteð Drihtene his mildheortnysse, for þan þe he
 wyle his mildheortnysse mannen cyðen.'" Þa cwæð Isaias, "Ic sæde
 on eorðen þ deade mænn scolden arisen, 7 helle scolde beon
 20 geheregod, 7 sarignysse eall to blisse gewænd þurh wuldres Bearn."
 Þa þa halgen þ geherden, þa blissedan heo ealle 7 to þære helle
 cwæden, "Geopene þine [fol. 97 a] gaten, þu scealt beon untrum
 7 unmihtig 7 mid eallen oferswiðed." Þa wæs þær geworden
 mycel stefne, 7 mycel liht swylc þunreslege 7 þuss cwæð, "Ge
 25 ealdres, geopenigeð 7 untyneð eower gaten, þ muge in gan se King
 þe of heofone is asænd." Þa geherde seo helle þ hit wæs twygge
 geclyped, þa cleopode heo ongean 7 þuss cwæð, "Hwæt is þes King
 þe is gewuldred?" Dauid cwæð 7 hire andswarede, "Hit is
 Drihten of heofonerice; 7 þiss ic on eorðen ærre cwæð, þ he scolde
 30 of heofone to eorðe, 7 þær geheren þa geomerunga his gebundenra
 þeowen. Ac nu fule 7 þu stinchende helle, geopene raðe þine
 gaten, þ muge in gan þæs ecen wuldres King." Þa Dauid þuss
 gespecan hæfde, þa þær to becom se wulderfulle King on mannes
 gelicnysse, 7 þa gaten tobræc, 7 þa þeostre ealle onlihte, 7 þær þa
 35 synbændes ealle tobræc, 7 ure ealdefæderes ealle gencosode, þær
 heo on þan þeostre lange gewuned hæfden. Seo helle 7 se deað
 7 heora arlease þegnes, þa heo þæt [fol. 97 b] gesegen 7 gehorden,
 heo wæron forhtigende mid heora wælreowen þeignen, for þan þe
 heo on heora agene riche swa mycele brilihtnysse gesegen. Þa

There came
 a loud voice
 saying,
 'Open the
 everlasting
 doors and
 let in the
 glorious Son
 of God.'

The saints
 replied and
 said, 'Open
 thy gates,
 thou shalt
 be infirm
 and weak
 and alto-
 gether over-
 come.'

The glorious
 King came
 in the like-
 ness of man
 and burst
 open the
 gates and
 enlightened
 the dark-
 ness.

'Tell us,
who Thou
art, who
art without
any defile-
ment?'

'Earnestly
we ask who
Thou art,
Thou who
art come to
us so fear-
lessly and
wilt deprive
us of all
those whom
we have
gained.'

Hell said,
'Lo, thou
prince of all
destruction,
until the
day of
judgement
thou shalt
be bound
thus and
suffer
eternal
torments.'

gesegen heo hine sitten on þan setle þe he sylf geahnede, þa cwæden
heo, "Nu we synden ealle oferswiðene 7 ofercumene. Ac sege us,
hwæt eart þu, þu þe buten ælcere wæmmunge, 7 buten flite us
hæfest ealle ofercumene 7 genyðered? 7 hwæt eart þu swa
mycellic 7 lytel 7 hehlic, 7 swa wunderlic on anes mannes heowe, 5
þ þu hæfest us ofercumen? þu læge dead 7 bebyred, 7 eart
leofigende hider gefaren to us, 7 on þine deaðe ealle tunglen
7 gesceafte wurðen gestyrede. 7 þu eart freols geworden betwux
eallen oðren deaden, 7 eall ure werod þu hæfest swyðe gedrefed,
7 hæfest nu hider swa mycel liht gebroht, 7 mid þinre brihtnysse 10
synden ealle þas þeostre gelihte. 7 eac gelice ealla þas ealdres
þysere helle synden swyðe afyrhte." þa wæron þa deofle ealle
clyppigende anre stefne 7 cwæden, "Hwanen eart þu, la Hælend,
swa strang mann, 7 swa [fol. 98 a] briht on mæigne, 7 wunigende
buten ælcen lehtre, 7 clæne fram ælcen wæmme? Eall middeneard 15
us wæs simle underðeodd forð þ nu. Eornestlice we axigeð hwæt
þu seo, þu þe swa unforht us eart to gecumen, 7 wylt us benymen
eall þ we hider habbeð gestrynd, fif þusend (7 fif hundred) wintre
on pine 7 on synbænde gebroht hæfden, hweðer hit wen seo, þ
þu seo se ilca Hælend þe Sathanas embe spæc, ure ealder, 7 sægde 20
þ he wolde þurh pine deað anweald habben ealles middeneardes?
Ac se wulderfæste Cyng 7 ure heofonlice Hlaford nolde þære
deoflena gemaðeles namare hlysten, for þan heo wolden mid heora
maðele hine dreccen; 7 Beelzebub fleah þa into helle botme, 7 ure
Drihten him strangode æfter, 7 hine befran hwy he swa swyðe nyðer 25
his setle gecure, 7 ærre cwæð þ eall wurd wæs his, 7 he hine
gegrap þa, 7 fæste geband mid anes draca bæclinge, 7 hine þær helle
scalde on anweald to habbene aa buten ænde. Eala mæn, hwu
grislic hit wæs þa þa (seo) deo [fol. 98 b] fellice helle þone feond
Beelzebub underfeng, 7 hine fæste geheold! For þan se deofol 30
wæs ær þære helle hlaford, 7 eallra þære deofellicre þingen þe hire
on wæron. þa cwæð seo helle, "La þu ealdor eallra forspillednysse,
for hwy dyrstlæhtest þu þone Hælend to nymene, 7 on þa Judeas
besændest on heora heorten, þ heo þone Hælend onhengen? 7 þu
nu þurh þære rode-treowe ealle þine blisse (hæfest) forspilled. Nu 35
þu hæfest yfele gedon ongean me, 7 ongean þe, 7 þu forð to domes
dæige scealt beon þuss gebunden, 7 feala ece tintregen on me
geðrowigen, 7 on cwicsusle beornen." þa þ Crist geherde, hwu seo
helle þone deofel Beelzebub, mid mycele gryre geðreatode, 7 mid

27 anes is written on an erasure.

- worde tyrwede, þa cwæð he, "Beo nu se deofol, helle ealdor, on
 pinen anwealde, 7 git bute on forspillednysse aa buten ænde," 7 se
 wulderfulle Cyng aðenede his hand 7 cwæð, "Ealle mine halgen þe
 mine gelicnysse habbeð, cumeð to me." Þa ealle þa halgen
 5 genelæhten to his hande, 7 se Hælend þa Adam [fol. 99 a] beo
 þære riht hand genam, 7 him to cwæð, "Sib seo mid þe, Adam, 7 mid
 pinen bearnen." Adam wæs þa nyðer feallinde, 7 þæs Hælendes
 cneow cyssende, 7 mid tearen geotende, 7 mid stefne clypigende, 7
 þuss cweðende, "Ic herige þe, heofona Hlaford, þ þu me of þyssere
 10 cwicsusle woldest onfon." Se Hælend þa his hand aðenede, 7 rode
 tacne ofer Adam geworhte, 7 ofer ealle þa oðre halgen, 7 he
 Adam beo þære swyðre hand fram helle ateah, 7 his þa gecorena.
 7 Daurid cwæð, "Singeð ealle halgen ure Drihtene neowne sang."
 7 heo sungan, "*On doxa wyste uoysena, alleluia, alleluia.*" Æl-
 15 mihtig God betæhte þa Adam Michael, þan hehængle, 7 he heo
 gebrohte to neorxnnewanga mid wulderfulre blisse, 7 þa þa heo
 inn foren, þa gemietten heo twegen weres. Þa cwædon heo, "Hwæt
 synden ge þe mid us on helle næron, 7 eower lichame swa þe
 libbende is." Þa cwæð se oðer, "Ic eam Enoch, 7 ic þurh Drihtenes
 20 word wæs hider gelædd, 7 þiss is Helias þe [fol. 99 b] mid me is,
 se wæs on fyrene chearte hider gefered, 7 get wyt deaðes ne
 onbyrigden. Ac wyt sculen mid Godes tacne Antecristes anbidian,
 7 ongean hine sihten, 7 on Jerusalem beon þurh hine ofslagene, 7
 on feorðe healfen dæige beon eft gecwicode, 7 þurh gehnipe eft to
 25 eow up onhafene." Onmang þan þa com þær an scaðe, 7 an rode
 tacne on his exle bær. Þa cwæð þ þ werod, "Hwæt eart þu þe eart
 anen scaðe gelic?" "Soð ge seggeð þ ic scaðe wæs, 7 call yfel
 wyrrende. Ac þa Judees wið þone Hælend onhengen me, 7 ic his
 miltse bæd, 7 he me getyðede, 7 of synne alesde, 7 mid his worde
 30 hider asænde to þan ængle mid þyssen tacne, þe ge on minen halse
 geseoð, 7 het me her eower abiden." Þa cwædon heo ealle, "Seo
 gebletsod se mildheorte God se þe us are and mildse forgeaf." He
 andswerede 7 cwæð, "Amen." Ðiss wæron þa halige geryne þe
 Carinus 7 Leuticius awriten. 7 Carinus up astod 7 his carten
 35 Annam 7 Caipham 7 Gamaliele on hand sealde, 7 Leuticius his
 carte Nichodeme 7 Josephe on hand [fol. 100 a] gesealde 7 cwæden,
 'Godes sibb seo mid eow eallen.' 7 Carinus 7 Leuticius wæron þa
 færinge on fægeren heowe swylce sunne leome, 7 on þære briht-
 nysse fram þan folca gewiten to ecen life. 7 þa þa gewriten

The glorious
King
stretched
forth His
hand and
said, 'All
My saints
who bear
My simili-
tude come
to Me.'

God del-
ivered
Adam to
Michael and
He brought
them into
Paradise
with
glorious joy.

These were
the holy
mysteries
written by
Carinus and
Leucius.

When the faithful heard them they said, 'Blessed be the Lord for ever.'

gerædde wæron, þa wæron heo gelice gewritene, þ̅ þær næs on naðer mare þone on oðern ane stæfe, ne forðen ane prica. Ða þa soðfæste hit geherdan, þa cwæden heo, 'Seo Drihten geblætsod aa on eallra wurlde wurld. Amen.' 7 heo ferden ham mid mycelen ege 7 blisse. 7 Joseph 7 Nichodemus ferdon to Pilaten 7 him 5 heora gewrit æteowden, 7 Pilatus hit sænde Claudium to Romane byrig, 7 gewrit hwu hit beo þan Hælende geworden wæs on Jerusalem, 7 hwu heo hine belæwden, 7 hine him syððen sealden, 7 hwu heo hine anhangen, 7 on byrigele alegden, 7 hwu he of deaðe aras, 7 hwu heo þone medsceatt þan weardmænn sealden, 7 swa þeh hit 10 forhelen ne mihten. 'Nu leofe casere, ne gelef þu na þære Judea leasunge, for þan þiss is eall soð þ̅ hit swa is geworden. Seo Drihtene lof 7 deofle sarege. Amen.'

XXXII

[Fol. 100 b] [NATHANIS JUDAEI LEGATIO.]

A nobleman called Tyrus, who lived chiefly in Libya, had cancer.

ON Tiberies dagen þæs mycele caseres, hit gelamp binnen lyttle 15 fæce æfter þan þe Crist ahangen wæs, þ̅ sum æðele mann wæs, þæs name wæs Tirus. 7 he wæs on Equitania rice king under Tiberie þan casere, 7 he wæs gelomest wunigende on þære ceastre Libie. 7 he wæs se ilca Tirus swa unhal on his andwliten, þ̅ þ̅ adle, þe cancre hatte, him wæs on þan nebbe fram þan swyðre 20 nospyrle, oððet hit com to þan ege. 7 wæs, þ̅ sum man wæs farende of Judea lande, þæs name wæs Natan. He wæs anes burhmannes sune on Israele lande, þæs name wæs Nau; 7 se ilce Nathan wæs forliðen, þ̅ he wæs gefaren fram ælcen lande to oðren, 7 fram sæ to sæ, swa þ̅ he hæfde ealle eorðe gemæren purhfaren. 25 7 se ilca Nathan wæs gesænd fram Tiberie þan casere to Romesbyrig, to þan þ̅ he scolde his ærende læden Claudium, 7 he ferde forð on þære sæ, 7 se suðerne wind hine bedraf to þære burh Libia. 7 Tirus þær burge hlaford þ̅ gefran 7 gecneow beo heora færelde, þ̅ heo of Judea [fol. 101 a] lande wæron, 7 cwæð, 'Næfre 30 ic ær swylcne wunder ne geseh, þ̅ of Judea lande scipen scolden hider cumen.' 7 Tirus þider sænde 7 het þ̅ þider scolde to him cumen, se þe eldest wære on þan scipe. Nathan him sone com to, 7 Tirus him sone axede, 'Hwæt eart þu, 7 hwanen come þu hider?' He him andswerede, 'Ic eam Nathan, Naos sune, 7 ic eam of 35 Grecane rice, 7 ic of Judean wæs þan Pontiscen Pilate underðeodd,

Nathan, the son of Nau, was summoned to Rome by the Emperor Tiberius, but the south wind drove him to Libya.

Tyrus sent for Nathan and asked him whence he came.

- 7 ic eam gesænd (fram) þan casere Tiberic to Claud[e] 7 me wæs
 se suðerne wind beæften, 7 hider adraf 7 awræc, þ̅ ic nat, hwar ic
 eam.' Tirus þa cwæð, 'La, gyf þu mihtest ænige bote me finden of
 minen yfele, ic þe wolde gyfen gold 7 seolfer swa mycel swa þin
 5 scip heonne ferigen wolde.' 7 he him his yfel æteowde. Þa cwæð
 Nathan, 'Læt þe fulhtigen on name þæs Fæder 7 þæs Sunen 7 þæs
 Halgen Gastes, þonne byst þu sone hal.' Tirus his worden gelefde,
 7 fulht underfeng, 7 he wæs sone hal þurh rihten geleaf, 7 swa
 fæger 7 swa strang, swa he wæs þa þa he wæs þrittig wintre; 7
 10 he [fol. 101 b] þa ealle his þeode to cristendome awænde, 7 his
 godes on fyre forbærnde, 7 halige mynstres arærde, 7 halige rode
 þær inn gesette. 7 he þa Nathan 7 his ærendraca æfter his broðre
 Titus 7 Vaspasius sænde, 7 wiðinnen feower wucan comen to him
 mid mycelen ferde, 7 heo þa befrinen þone casere, hwæt heo
 15 scolden, 7 he heom atælde of þan Nazarenisscen kinge, hwu he
 gepined wæs, 7 ealle þa wundra, þe he on Jerusalemes lande
 worhte, 7 he æteowde his unhæle, 7 hwu he fulluht underfeng 7
 ciricen hrærde, 7 þæron belefde, 7 begen his broðren þa to cristen-
 dome awænde, 7 heo to Jerusalem asænde, 7 mid mycele ferde þa
 20 burhware uten belagen. Titus 7 Vaspasius 7 Tirus ferdan geond
 eall þ̅ land, 7 ealle þa Judees ofslogen, þe Criste nolden heren 7
 fulluht underfon. 7 heo lagen abuten þa ceastre, þ̅ heo næfdan
 nænne bigleofe; 7 heo inne þære ceastre namen to hræde, þ̅ heora
 ælc oðerne ofsloh. 7 heo þa eall þ̅ land to cristendome awændan.
 25 Þa com Godes bebod ofer heom, eall swa heo ær abæden, þ̅ wæs his
 [fol. 102 a] wraca, þ̅ heo syððen æfre unwurðe wæron on heora
 lifdagen, 7 get synden underlinges, for þan þe heo heora hlaford
 belæwdan; ne wurð of heom næfre cyng ne ealdor ofer land ne ofer
 burh. Þiss synd þa gedone þing, þe beo uren Ælmihtige Hlaford
 30 Godes Sune gedone wæron, þan seo lof 7 wille 7 wyrðmynt
 Fæder 7 Sune 7 þan Halgen Gaste aa buten ænde. Amen.

Tyrus asked
 Nathan if
 he could
 find any
 remedy for
 his disease;
 and Nathan
 said, 'Be
 baptized in
 the name of
 the Father
 and the Son
 and the
 Holy Ghost,
 and immedi-
 ately thou
 shalt be
 whole.'

Tyrus was
 baptized,
 and he told
 Titus and
 Vespasian
 about the
 King of
 Nazareth
 and the
 miracles
 which He
 had worked
 in Jeru-
 salem.

XXXIII

[SIGNS OF THE LAST JUDGEMENT.]

- ON þan nexten fiftene dagen beforen domesdæge, sculen gewurðen
 foretacnen, þe bodieð 7 tacnieþ þone styrclicne ege, þe God
 35 sceaweð þan arleasan, þone he demen sceal rihtwisen 7 unriht-

Signs will
 appear on
 the last
 fifteen days
 before the
 Judgment
 Day.

1 MS. to Claud written in the margin to the extreme edge.

[fol. 103 b] 7 ealle steorren, for þan þe heo geafen leome þan yfelen mannen. On þan feowertenðen dæige, ealle libbende mænn gewurðeð deade, swa þ heora nan ne byð gebyrod, ac fyr cumð 7 forbærnð þa eorðe, for þan þe heo fostrede þa synfulle 7 þa
 5 arlease. On þan fiftenðe dæige cumð flod 7 geswyleð þa æsscen, 7 besæncð ealle þa unclænnysen into þære eorðe deopnysse, swa þ on middenearde ne belæfð naht unclænes gesene.

The fourteenth day all living men will die, so that none of them will be buried, but fire will burn up the earth.

XXXIV

EMB PUNRE.

ON *Januarius* monðe, gyf hit punreð, hit bodeð toward mycele
 10 windes, 7 wel gewænde eorðe wæstme, 7 gefiht. On *Februarius* monðe, gyf hit punreð, hit bodeð manegra manna cwealm, 7 mæst þære rīcen. On *Mārces* monðe, hit bodeð mycele windes, 7 wæstmes wel gewænde, 7 folc unsehte. On *April*, hit bodeð blisful gear, 7 yfelre manna deað. On *Mai*, hit bodeð hunger gear.
 15 On *Junius* monðe, hit bodeð mycele windes, 7 wulfene wodnysse, 7 leona. On *Jvlius* monðe, hit bodeð wæstme wel gewænde, 7 oref forfærð. On *Hærfest*, hit bodeð god gear, 7 mæn sicelið. On *Setembre*, hit bodeð god gear, (ac) *riccere* manna slege. On *Octobre*, hit bodeð mycelne wind 7 wæstme toward 7 treowena
 20 wæstme gæсне. On *Nouembre*, hit bodeð blisfull gear, 7 wæstme toward. On *Decembre*, hit bodeð god gear on tilðe, 7 sibb, 7

Concerning thunder in January. February.

March.

April.

May.

June.

July.

August.

September.

October.

November.

December.

XXXV

[THE OLD ENGLISH ALCUIN.]

DE SCIENTIA.

[Fol. 104 a]

25 **Æ**REST ealre pingan æghwylce mæn is to secene, hwæt seo se soðe wisdom, oððe hwylc seo seo soðe snytere, for þan þe se wisdom pyssere wurld is dysignysse beforen Gode. Se soðe wisdom is, þ man fram deoffles þeowdome gewite, 7 his synne forlæte. 7 seo fullfremede snytere is, þ man Gode þeowige æfter
 30 his bebodan 7 soðfæstnysse, for þan þe þurh þa twa þing byð þ

Every man is to seek true wisdom and true knowledge, for the wisdom of this world is foolishness before God.

18 MS. (ac) 7.

26 MS. þe see] between þe and see erasure.

Every man
who is so
wise that he
ceases from
evil and
does good,
is blessed
for ever.

eadige lif begeotan, swa se sealmscop cwæð, 'Gecerr fram yfele 7 do god.' Buten tweone ne mæg nane mæn to ecere hæle gehelpen, þ he yfeles geswica, bute he god do. Ac soðlice ælc man, þe swa wis byð, þ he yfeles geswica 7 god do, he byð eadig on ecnysse. þ eadige lif is oncnawenysse þære godcundnysse, 7 seo oncnawe- 5 nysse þære godcundnysse is mæign godes weorcas, 7 þ mæign godes weorcas is wæstme þære ecen eadignysse.

DE FIDE.

This know-
ledge of the
divinity and
wisdom of
truth is to
be learned
through
the true
faith.

Faith with-
out good
works is
like the
dead, and
the body
without the
spirit is
dead.

Ac þeos oncnawednysse þære godcundnysse, 7 þære soðfæstnysse wisdom is to leornigen þurh þone rihtne geleaf, for þan þe nan 10 mann ne mæg Gode lichien [fol. 104 b] bute rihten geleafen. Soðlice se byð gesælig, þe on riht leofeð, 7 wel libbende þone fulfremede geleaf healdeð. Witodlice se geleaf byð unnytt buten þan gode weorcan, swa eac þa gode weorc bute þan rihten geleafen nane mæn ne helpð. Beo þan Jacobus se apostol cwæð, 'Hwæt 15 helpð, broðre mine, þ hwa secge, þ he geleaf habbe, þonne he þa gode weorc næfeð? Weneð he, mæg hine seo geleaf gehealden?' Soðlice se geleaf bute gode weorcan, he byð deaden gelic, 7 se lichame byð dead buten þan gaste. Beo þæs geleafen hehnysse us is eft to specane, for þan þe þ gewrit, þe þu þe bæde awriten beo 20 Godes bebodan mid feawe wordan, ne mæg befon þa deopnysse þæs rihte geleafen.

DE CARITATE.

Charity is
the chief of
all the com-
mandments
of God.

On eallen Godes bebodan seo soðe lufe hæfð þone ealdordom, buten þære fullfremednysse Gode naht lichigen ne mæg. For 25 Paulus se apostol þuss cwæð, 'Ne martyrhad, ne pysser wurlde forhogung, ne ælmesdæde, ne byð Gode gecweme bute þære soðen lufe.' Beo þære eac ure Drihten fram sumen writere geascod wæs, hwæt wære þ mæste bebod, 7 þuss he andswe[fol. 105 a]rode 7 cwæð, 'Lufe pinne Drihten God of eallre pinre sawle 7 of eallen 30 pine mode.' 7 þære eac to geehte 7 cwæð, 'Oðer is pyssen gelic, "Lufe pinne nexte swa swa þe sylfne, for þan þe on þyse twam bebodan eall Godes æ 7 witegene bec byð gefyllede." Witodlice þa þa he cwæð, 'Of eallre heorte, 7 of eallre mihite, 7 of eallra sawle, 7 of eallen mode,' þ is mid eallen andgite, 7 mid eallen wille, 7 mid 35 eallen gemynde, God beon to lufigene. Soðlice eall seo Godes lufe

- is on þære gehealdnysse his beboden, swa swa he sylf cwæð on oðre stowe, 'Gyf me hwa lufeð, þonne healdeð he mine beboden.' 7 eft he cwæð, 'On þan oncnaweð mænn, þ ge byð mine þeignes, gyf ge habbeð soðe lufe betwux eow.' 7 eft se apostol cwæð, 'Seo soðe
- 5 lufe is fullnysse Godes æ.' 7 Johannes se godspellere cwæð, 'Þiss beboð we habbeð fram Gode, þ se þe God lufige, he eac lufige his þone nextan.' Gyf þone hwylc man axige, hwa beo his nexte, þonne wyte he swyðe rihtlice ælcne Cristene mann beon his nexte, for þan we ealle byð on þæs fulhtes bæðe, Gode to bearnen gehalgode,
- 10 to þan þ we seon gastlice gebroðre on þære [fol. 105 b] soðen lufe. Soðlice æðelre is seo gastlice gebyrd, þone se flæsclice. Beo þære ure Drihten cwæð, 'Bute hwa seo eft acennod of wætere 7 of þan Halgen Gaste, ne mæg he becumen to heofone rice.' Ærest mæn sceal leornigen, hwæt sien Godes beboden, 7 heo syððen healden,
- 15 swa swa man geornest mage. Se þe þonne swa deð, þonne mæg he oncnawen, þ he hæfeð on him þa soðe lufe þære Godes bebodan. Ic wylle nu þinre estfullnysse, min se leofeste sune, feawe næmnende ætywwigen, þ on þan feawen ongytenen, þu þe eð muge þære oðre manega oncnawen.

'This commandment we have from God, that he who loves God, loveth his neighbour also.'

20

DE SPE.

- Se æðele þeode Larðeaw, he foresette (on) preo wisen ure sawlen neodðearflice, þ is hyht 7 geleafe 7 soðlufe, 7 þære is mæst seo soðe lufe. Ne sceal nan mann, þeh he seo ofsett mid ungemættre byrdene his synnen, geortreowigen beo þære æwfæstnysse þære
- 25 godcundan mildheortnysse, ac mid witendan hyhte 7 mid dæighwamlice tearen him forgyfonsysse biddan, for þan þe swyðe rihtlice he mæg him forgyfonsysse wenen, se þe geswicað þære yfelre [fol. 106 a] weorcan. For þan hyhte þære forgeofonsysse we ne sculen singallice synegian, for þan þe God swyðe rihtlice þa synne
- 30 witneð; ne we eac ne sculan orwenen beo þære forgeofonsysse, ac æigðer þysser frecnysse we sculen forbugen, we sculen ure yfele þeawes forlæten, 7 us on God symle gehyhten. Swa eac on ælces geswynces nearenysse us is to gernene to þære uplicen ærfæstnysse fultumes, for þan þe on Goden ane is ælc hyht 7 ælc hæle, swa swa
- 35 se witega cwæð, 'On Gode is min hæle 7 min wuldor, God is min fultumend, 7 min hyht is on Gode.'

The noble Master held three things to be necessary for our souls, hope, faith, and charity.

DE SCRIPTURARUM LECTIÖNE.

The reading of holy scriptures is knowledge of the eternal happiness. Seo ræding haligre gewritan is oncnawenyssse þære ecen eadig- nysse. On þan halgen gewriten se mann hine sylfne mæig sceawigen swa swa on hwylcen sceawere, hwylc he byð, 7 hwyder he hygeð. Seo singale ræding haligre gewriten, heo clænsað þa 5 sawle þæs rædendan, heo gebrincð on his mode þone ege hellewites, 7 heo his heorte aræreð to þan upplicen gefean. Se þe wyle simle mid Gode beon, he sceal him oft gebiddan, 7 he sceal oft halige gewriten rædan, [fol. 106 b] for þan þe þonne we us gebiddað, we specað to Gode, 7 þonne we halge bech rædað, God 10 specð to us. Seo halige ræding twifealde gyfe heo brincð þan rædindan. Ærest heo lærð his modes andgit, þ hit þa scarepere byð, 7 eac þ heo fram þysses middeneardes idelnysse to Godes lufe gelædeð. Seo ræding haligre gewritan is swyðe arfæstlic weorc, 7 heo swyðe helpð to sawlen geclænsunge. Gelice heo 7 se 15 lichame byð gefeded mid flæsclicen meten, swa eac se innre mann, þ is seo sawle, byð gefedd mid þan godcundan spæcen, swa se sealmscop cwæð, 'Swettre byð mines muðes gomen þinre spæce, þone hunig oððe beobread.' Se byð swyðe gesælig, se þe þa halge gewriten rædeð, gyf he þa word gewænd to weorca. Soðlice 20 ealla þa halge gewrita synden gewritena for ure hæle, þ we mugen ongyten þurh þa soðfæstnyssse. For ofter spyrneð se blinde, þone se lochigende, swa eac se þe nat Godes bebodan ofter he synegað, swa swa he nat, þone do se þe heo wat. Gelice 7 se blinde buten larðeawe, swa eac se mann buten larðeawe swyðe uneaðe he mæig 25 gan on þone rihtne weig Godes bebodan.

As the body is nourished with carnal foods, so also the inner man, that is the soul, is fed with the divine sayings.

DE PACE.

When the Saviour ascended into heaven, He gave to His disciples the commandment of peace. [Fol. 107 a] Se Hælend, þa þa he on heofone asteah, he sealde his þeignen sibbe bebodan, 7 þuss cwæð, 'Mine sibbe ic sylle eow, 7 mine sibbe ic læte mid eow.' He sealde þa farende, þ he wolde eft 30 cumende on heom eallen gemeten. Þære sibbe frætowe se Hælend on oðre stowe æteowde wunderlice, 7 þuss cwæð, 'Eadige byð þa gesibsume, for þan þe heo byð Godes bearn geceide.' Gehereð nu, þ se byð Godes bearn geceid se þe wyle gesibsum beon, 7 nele se na beon Godes bearn genæmned, se þe nele sibbe healden. Se 35 forsacð him God to Fæder, se þe sibbe forhogað. Ac swa þeh þeos sibb mid þan gode mannen, þe Godes bebodan lufigeð, is to

When the Saviour ascended into heaven, He gave to His disciples the commandment of peace.

4 MS. hwyðer] but the bar of the ð is partially erased.

healdene, na mid þan unrihtwisan, ne mid þan scyldigen, þe habbeð sibbe betwux heom on heore synnen. Seo Cristes sibb heo fremeð to ecere hæle; seo sibb, þe on deofle is, heo becumð to ecere forwyrde. Simle we sculen habben þa sibbe mid þan godan mannen, 5 7 gefiht wið þære yfelra manna unðeawes. We sculen fleon þa unðeawes, na þa mænn sylfe, þeh heo yfele seon, for heo synd Godes gesceaft. Soðlice seo sibb, þe on þan [fol. 107 b] goden mannen is, broðra geðwærnyse 7 þa soðe lufe þære nextan heo gegaderað. Seo sibb þone gast synderlice heo gearneð. Seo sibb 10 is moder þære soðe lufe, 7 heo is halignyse tacn. Beo þære Drihten cwæð þurh þone witega, 'Lufieð sibbe 7 soðfæstnyse.' Seo sibb byð þæs folcas hæle, 7 þæs sacerdes wuldor, 7 heo byð eallra heora feonden ege geseowenlicra gea ungesewenlicra. Seo sibb is mid ealle mæignen to healdene, for þan þe simle mid Gode 15 wuneð, se þe on þære halge sibbe wuneð. Se sacerd sceal þæt folc mid sibbe læren, 7 þæt folc sceal mid eadmodnyse heren.

Peace is the mother of charity, and a sign of holiness.

DE MISERICORDIA.

Mildheortnyse is swyðe hehlic god, beo þære se Hælend sylf 20 cwæð, 'Eadige byð þa mildheorta, for þan þe heom mildheortnyse æfterfolgeð.' Ne mæg se synfulle him nanre mildheortnyse wenen to Gode, se þe ne cann nane mildheortnyse þan þe wið hine gesynegiað. Ac forlæte se man nu þa hwilwendlice scylde, to þan þæt he gearnige to onfome þæt ece god. Gyf we nu wilnieð, þæt ure sawlen syn geclænsode fram synne [fol. 108 a] fulnyse, þonne ne 25 scule we na wiðsacan, þæt we mildheortnyse (ne) habben ofer þa mæn, þe us nu abelgeð, þæt on domesdæige Drihtenes mildheortnyse to gearnienne mid mildheortnyse weorcan, þæt we seon gefultumede. Hwu mæg se him ænigre mildheortnyse wenen to Gode, se þe byð wælreow on his efenþeowwes? Ælc mann, swa swa 30 he wylle, þæt him God milde seo, eft swa he sceal gemiltsigen þan þe hine abelgeð. Swyðe sicore forgyfnyse se mæg him biddan æt Gode, se þu nu wyle forgyfen þan þe wið hine agylteð. Drihten sylf us eac swyðe æðelice trymede to mildheortnyse weorcan on þan godspelle, þa þa he cwæð, 'Beoð ge swa mildheorta, swa swa 35 eower Heofonlice Fæder is mildheorte. He læteð his sunne scinen ofer þa goden, 7 ofer þa yfelen, 7 he sændeð ren ofer þa rihtwisen 7 ofer þa synfulle.' Ælc mildheortnyse wyrceð hire sylfre stowe æfter hire agenre gearnunge. Se þe mildheortnyse deð, he

Mercy is especially excellent. The sinful man can expect no mercy from God. He knows no mercy towards those who sin against Him.

'Be ye merciful as your Heavenly Father is merciful. He lets the sun shine on the good and on the evil, and He sends rain on the righteous and on the sinful.'

In every
judge there
must be
both mercy
and ven-
geance.

brincð Gode swyðe gecweme lac. On ælcen deme sceal beon
ægðer gea mildheortnysse, gea wraca, [fol. 108 b] for þan þe heora
naðer ne mæg beon wel abuten oðren, þe læste on þære mildheort-
nysse ane forgyfe his heringmannen orsorhnysse to synegien, oððe
eft for þære wraca anre þæs agyltendan mod seo gehwerfed on 5
orwennysse, 7 se deme þonne fram Gode nane mildheortnysse ne
geearneð, ac þas mildheortnysse se mann sceal ærest on him sylfen
aginnen. Hwu mæg se beon on oðre mæn mildheorte, se þe byð
on him sylfen wætreow, se þe him gearecað þa (ece) wite þurh his
synnen? Ac se byð swyðe mildheort, se þe þa mildheortnysse 10
ærest on him sylfen anginneð, 7 hine wið synnen georne healdeð, þ
he ne þurfe beon on ecnysse mid deoflen gecwylmed, 7 þonne syððen
þ him on him sylfen licode, he eac oðre mannen sylle.

DE INDULGENTIA.

The Lord
said in His
gospel, 'For-
give and ye
shall be for-
given.'

Drihten cwæð on his godspelle, 'Forgyfeð, þonne byð eow 15
forgyfen.' 7 eft he cwæð, 'Gyf ge forgyfeð þan mannen, þe wið
eow synegieð, þonne forgyfð eow se arfæste Fæder eower synnen.
Gyf þonne ge nylleð forgyfen þan mannen, þe wið eow synegiað,
þone eac nyle se Heofonlice [fol. 109 a] Fæder eow forgyfen
eower gyltes.' Soðlice þæs Drihtenes cwiden swyðe mycele mild- 20
heortnysse heo hleoðreð ofer us þan mannen, þe hine on riht
ongytan magen. Witodlice beo ure agena dome us demeð eft
God, 7 sumen gemete hit is on uren anwealde, hwu we beon eft
gedemde. Gyf we mildheortlice demeð beo þan mannen, þe wið
us agylted, þonne demð he mildheortlice beo us, þe wið hine 25
synegieð. Behealden we Godes Ælmihtiges bisne, swa swa se
æðela peoda larðeaw cwæð, 'Forgeofe we betwux us, gyf ure ænig
to oðren æ[n]igne gylt wyte; swa swa God on Criste forgeaf us
ure synnen, swa eac forgyfe we þan þe wið us synegieð.' 7 eft he
cwæð, 'Ne scealt þu nane mænn gelden yfel mid yfele.' Eac on 30
oðre stowe he cwæð, 'Ne beo þu oferswiðed mid þan yfele, ac
oferswið þ yfel mid gode.' Cuðlice hit is to wytene, þ æghwylc
man swylce forgyfonsse onfohð æt Gode, swylce he her his þan
nexten, þe wið hine agyllteð sylleð. Swyðe raðe gehereð se
Ælmihtige God ure gebedan for ure synnen, gyf we wylleð geheren 35
þæra manna benen, þe wið us agyllteð, þonne [fol. 109 b] heo æt

Every man
will receive
forgiveness
from God,
according as
he grants it
here to his
neighbour,
who sins
against him.

us forgyfenysse biddað. Se þe mildheortlice cann forgyfen þan þe wið hine synegieð, buten tweone he onfohð miltse æt Gode. Soðlice swa us byð forgyfen eft, swa swa we nu forgyfeð þan þe us mid hwylcere uneðnyssse scaðieð.

5

DE PACIENTIA.

Hit cweðð on þan godspelle, 'Þurh eower geðyld ge mugen habben eower sawle hæle.' On callen þæs mannes life geðyld is neodðearflice to habbene. Swa swa we sculen geðyldelice arefnen þa teonen, þe us oðre mænn doð, swa us is eac neodðearf, þ we eall þa

Patience is necessary during the whole life of man.

10 broca 7 þa geswync, þe us on becumeð, geðyldelice arefnen. Swyðe oft on þyssem wurlde þa gode mæn byð fram þan yfele mannen geswænte. For þan þeh hwylc mann æfter his gode weorcan broca 7 geswync ræfne, ne sceal he naðer ne cweðen ne þæncen, 'Ic forleas min gode weorc, þe ic ær worhte.' Soðlice gyf hwa

15 þuss cwyð, þonne byð hit geherd, þ he na for Godes lufe, ac for þyssem wurldes gesælnyssse, 7 for manna lofe god weorc geworhte. Oft God cunneð mid his swinglen [fol. 110 a] mid hwylcen mode se mann god do, oððe on hwylcere strængðe he aræfne þa costnunge, þe him on becumð. 'Soðlice eower cunneð God,' cwæð se apostel, þ

20 he wyte, hweðer ge hine lufigen. Eallinge seo costnunge wyreceð geðyld, 7 þ geðyld wyreceð fullfremod weorc. Eadig byð se þe þa costnunge oferswiðð, for þan þonne he asandod byð, he onfoh þone lifes beh, þe God behet þan þe hine lufeden.' Ne byð nan mann wel wis, gyf he geðyld næfð. On þan geðylde is to secene forgyfe-

No man is very wise, if he has not patience.

25 nyssse sped, 7 na hwu se man muge his teona eðest gewrecan. Sume mæn synden, þe for þan sume hwile heora teona geðyldelice forbereð, þ he wyle abidan, hwænne he hire eað gewrecan muge. Ac þa mæn nabbeð na þa soðe geðyld. Seo soðe geðyld is, þæt mann hwylce uneðnyssse on anweardnyssse ellenlice aræfne, 7 næfre

30 emb þa wræce ne þænce, ac hit on his heorte forgyfe. We muge beon martires buten irene 7 lege, gyf we þa geðyld soðfæstlice on ure mode gehealdeð mid uren þan nextan. Herigendlicre is, þ man swylcne [fol. 110 b] teona swigende forbuge, þone hine man andswerigende oferswiðe. Se þe geðyldelice aræfneð yfel on

35 þysser wurlde, on þære towearde wurlde, he onfohð ecne wulderbeh.

He who patiently endures evil in this world shall receive a crown of glory in the world to come.

31 we] *MS. gc.*

DE HUMILITATE.

We can easily understand by the Lord's words how great is the virtue of humility.

Through pride the wonderful creation of angels fell from heaven, and through the humility of God the frailty of man's nature ascended to heaven.

Swyðe eaðe we magen oncnawen on Drihtenes wordan, hwu mycel þ̅ mæign is eadmodnysse. He cwæð to Phariseum, to þan þ̅ he heora ofermette gebegde. 'Ælc þe hine sylfne upp ahefð, he byð geeadmedod, 7 se þe hine sylfne geeadmedeð, he byð upp 5 ahafen.' Eadmodnysse stapen we mugen to heofone hehnysse gesteon. Þone hehne God ne mæig hine man þurh ofermeta geræcen, ac þurh eadmodnysse, swa swa beo him awriten is, 'God wiðstandeð þan ofermodan, 7 þan eadmedan he syllð his giefe.' Beo þan hit is on sealmen gecweðen, 'Se heage God gesihð þa 10 eadmedan, 7 þa hege he feorrene gecnawð.' Þa hege he sette her for þan ofermodan. Þa eadmoda he gesihð, to þan þ̅ he heo to him nyme. Þa hege, þ̅ is þa ofermoda, he on feorren gecnawð, to þan þ̅ he heo fram him awurpe. [fol. 111 a] Leornige we eadmodnysse, þ̅ we mugen þurh þa Gode lichigen 7 genelæcen, swa swa he sylf 15 cwæð on his godspelle, 'Leornigeð æt me, for þan þe ic eam milde, 7 eadmede on heorta, 7 þonne gemete ge reste eower sawlen.' Þurh oferhyde seo wunderlice gesceaft ænglen feoll of heofone, 7 þurh Godes eadmodnysse, seo tyddernysse mannes gecynde up to heofone asteah. Se gewune eadmodnysse is swyðe arwurðe 20 betweenen mannen, swa swa Salomon cwæð, 'þær þær ofermette byð, þær byð fracodne 7 ungerisne, 7 þær þær eadmodnysse byð, þær byð wisdom.' 7 eft oðer wismann cwæð, 'Swa þu geðungænra seo, swa geeadmode þu þe swyðer on ealle þingan, þonne gemetest þu gyfe beforen Gode.' 7 eft Drihten cwæð, 'To hwan 25 lochige ic bute to þan eadmodan, 7 to þan stillen, 7 to þan þe heom mine word ondrædeð.' Swa hwa swa eadmod 7 stille ne byð, ne mæig on him eardigen seo gyfe þæs Halge Gastes. God wæs for ure hæle eadmod geworden. For þan sceal ælce mæn sceamigen, þ̅ he ofermod seo. Ælces mannes heorte swa [fol. 111 b] heo byð 30 swyðer ofdune gehelded for eadmodnysse, swa heo byð ufer ahafen beforen Gode. Soðlice se þe eadmod byð, he byð upp ahafen on þan ecen wuldre. Se æreste stape eadmodnysse is, þ̅ man soðfæstnysse word eadmodlice gehere, 7 hit on his gemynde healde, 7 þ̅ he þ̅ soðfæstnysse word lære lustlice 7 gefræmme. Witodlice þ̅ 35 mod, þ̅ seo soðfæstnysse ne gemeteð mid eadmodnysse gefyllod, sone seo soðfæstnysse hit befligð. God is seo soðfæstnysse. Ælc

12 he gesihð] the h of he is formed from b.

23-4 geðungænra] the second g is formed from w.

mann swa swa he hine swyðere geeadmedeð, swa byð he mare The more every man humiliates himself, the greater he is before God.
 beforen Gode, 7 se ofermode swa he hine sylfne wunderlicre
 æteoweð beforen mannen, swa he aworpenre byð beforen Gode.
 Se þe buten eadmodnysse god deð, he byð gelic þan þe on
 5 mycele winde dust berð. To hwan la ofermodegeð seo eorðe
 7 seo axe, þ is se mann, þonne he þurh þære oferhygde wind
 byð toblawena, þa gode weorc, þe he ær þurh fæsten 7 þurh
 ælmesdæden gegaderede? Geherest þu, man, ne wuldre þu na on
 þinen agena mæignen, þu [fol. 112 a] hæfest oðerne deme, na þe
 10 sylfne. On þæs gesticðe þu scealt þe sylfne geeadmeden on þinre
 heorte, þ he þe upp aebbe on þa time his tocymses. Stih nu ondun,
 þ þu muge þonne astein up. Geeadmede þe nu, þ þu seo þonne up
 ahafen 7 geheged. Se þe him sylfen þynceð yfellic, he byð fæger
 beforen Gode. Beo þu lytel beforen þinen agene eagen, þ þu seo
 15 mycel beforen Godes eagen. Swa mycele deorewurðre þu byst
 beforen Gode, swa mycele þu þe sylfen forseowenlicre þyncest. On
 þære hegesten are sitt seo mæste eadmodnysse. Eadmodnysse
 mæign is ælcra are lof.

DE COMPUNCTIONE CORDIS.

20 Seo onbrerdnysse þæs mannes heortan cumeð of eadmodnysse, Compunction springs from humility, compunction of the heart is humility of the mind.
 7 of þære onbrerdnysse ondetyssse, 7 of þære andetyssse cumeð
 seo dædbote, 7 of þære soðe dædbote cumð seo forgyfonsse þære
 gylten. Seo onbrerdnysse þære heortan is eadmodnysse þæs modes,
 þonne se mann gemuneð his þurhtogene synnen, 7 þa mid tearen
 25 mæneð, 7 him ondrædeð þone andrystlice Godes dom. Of twi-
 fealden onbryrdnysse [fol. 112 b] aspringeð 7 gewunigeð teares
 flowen; hwilon þone se mann, swa swa ic ær cwæð, gemuneð his
 yfele weorc 7 for þan wepeð; hwilon eac, þone se gode mann for
 his gode weorcan wilneð, þ he heonan mote, 7 he for þan wepeð,
 30 þe him lysteð Godes andweardnysse, 7 þæs gefean, þe he ær æfter
 swanc. Beo þan se witege cwæð, 'Minre sawle þyrste to þan
 lyfigende Gode, hwænne ic cume 7 me æteowige beforen Godes
 ansene.' Preo cynn synden þære onbrerdnysse lufen, mid þan þ
 mod þæs rihtwisen mannes swyðe halwendlice byð onbryrd. An
 35 is þ gemynd his þære þurhtogena synnen, oðer is seo sceawung his

24 MS. þurhtogene] *Assmann* þurhtogene.35 MS. þurhtogena] *Assmann* þurhtogena.

God through
His mercy is
present in
the heart of
man.

ælðeodignysse on þyssen earmen life, þridde is seo gewillnung þæs heofonlicen eðles, þ he sum hwænne þæto becomen muge. Þonne þeos on þæs mannes heorte becomð, þonne is to gelefene, þ God þurh his gyfe seo andweard þæs mannes heortan, beo þan eac hit gecweðen is on sealmen, 'God, min lif ic cyððe þe 7 mine teares 5 ic sette beforen þiure gesihðe, swa swa on þinen foregehaten.' þ foregehat is forgyfenysse, þe we habbeð fram Gode. He aweceð on ure heorta dædbote [fol. 113 a] teares, þ is swyðe wilsumlic goldhord on mannes heorte, seo swetnysse þære onbryrdnysse þæs mannes sawle. Þonne heo byð onbryrd on þan mæn, þær he æt 10 his gebeden byð, swyðe hit hire gehelpeð to þære eecen hæle. Þonne þurh gebeden seo anbryrdnysse byð ut agoten of þæs mannes heorte, nis hit nan tweonung, þ se Halge Gast beo andweard on þære heorte.

DE CONFESSIOE PECCATORUM.

15

Holy
Scripture
often teaches
us to fly to
the remedy
of true con-
fession for
our sins.

Gelomen us læreð þ halige gewrit, þ we fleon to þan læcedome soðre andetnysse ure synnen, ne swa þeh þ God beðurfe ure andetnysse, þan eall cuð is, gea þ we doð, gea þ we specað, gea þ we þæncede; ac we for þan elles ne mugen beon hale bute we andetten 7 bereowsigende beon, þ we to unrihte dyden þurh geme- 20 leaste. Se þe nu hine sylfne to his scrifte wregeð for his agene synnen, ne mot hine eft deofol wregen on domes dæige, gyf he þonne þelhweðere þa synne, þe he ondett, þurh reowsunge adilegeð, 7 heo syððen eft (ne) geneoweð. Jacobus se apostel cwæð, 'Andetteð cower synnen betwux eow, 7 gebidde eower ælc for 25 oðerne, þ ge mugen beon hale.' [fol. 113 b] 7 eft se apostel cwæð, 'Seo andetnysse þæs muðes becomdeð þære sawle to hæle.' 7 Salomon cwæð, synfulle mannen to lare, 'Se þe abydeð his unrihtwisnysse, ne byð he gereht beforen Gode. Se þe heo geandetteð 7 forlæteð, sone he begytt Godes mildheortnysse.' þ is 30 swyðe mycel hæle læcedom, þ we eft ne gecerren to þan unrihten, þe we ær geandettan, ne we ne geednywigen þa dolhswaðe þære ærrena wunden. Eac Johannes se godspellere cwæð, 'Ondette we ure synnen, for þan þe God is swyðe getreowe, he us forgyfð ure synna, 7 he us eac geclænseð fram ælcen unrihte.' Swa eac se 35 salmscop cwæð, 'Ic secge 7 ic ondette mine Drihtene eall min

'He who
confesses
and forsakes
them,
receives at
once the
mercy of
God.'

2 sum] the m has been inked over.

8 heorta] the t is written on an erased a.

24 (ne) has been inked over.

- unriht wið me sylfen, 7 þu Drihten me forgeafe minre synne arleasnyssse.' Ondette se synnfulle, þa hwile þe he on pyssen life seo, 7 þe he to unrihte dyde, for þan þe mid hellwaren nis nan wæstm-bære andetnyssse, ne þære nan bereowsung to hæle becumen
- 5 ne mæg. Ac nu is Gode anfænge tid, 7 nu synðen hæle dæges, nu is forgyfnyssse tid þan reowsigendan, 7 æfter deaðe byð wræce tid þan [fol. 114 a] þe nu byð gemelease, 7 heo heora synnen ne andetten. Soðlice ealle þa arlease mænn habbeð swyðe bitere dædbote on þan ecan wite, 7 heom seo ne gehelpeð to nanre
- 10 forgyfnyssse, ac heora ingehyd heo præsteð heora wites to ecan. Heo mihten heom gebyrgen þa unmætnysse þære wite þurh andetnyssse 7 þurh dædbote, ac heo hit forgemeleasoden. For þan gelice se lege heo uten bærneð, heora ingehyd heo innen præsteð. Hwu mæg se læce gehælen þa wunde, þe se untrume
- 15 scuneð 7 he him eowie? For þan wilneð God ure andetnyssse, 7 he þa rihtlucor muge ure synnen forgyfen. Se þe his synnen adilgað 7 heo scuneð, 7 he heo halewendlice andetteð, God se þe hire byð nu gewite, he heora byð eft werigend. Beðænce æghwa nu hine sylfne, 7 hine beo his synnen deme, þe læste hine God eft
- 20 gedeme to þære ecan nyðerunge. Twifealdne wop sceal ælc man habben on dædbote, ærest 7 he þurh gemeleaste forlet 7 god, 7 he don scolde, 7 eft 7 [fol. 114 b] he þurh pristnyssse, 7 he don ne scolde, þurhtihð. Seo andetnyssse heo gerihtwiseð pone man. Þurh þa andetnyssse cumeð þære synne forgyfnyssse. Ælc for-
- 25 gyfnyssse hyht is þære andetnyssse. Seo andetnyssse is mildheortnyssse weorc, 7 heo is þæs untrumen hæle. Seo andetnyssse is se læcedom ure synnen mid þære soðen dædbote.

Let the sinful man confess that he has done wrong, while he is in this life, for among the inhabitants of hell there is no fruitful confession.

Through confession comes the forgiveness of sins.

DE PENITENTIA.

- Ðære soðen dædbote mæign se Hælend sylf on his godspelle
- 30 æteowde, þuss cweðende, 'Doð dædbote eower synnen, þonne genelæceð eow heofona rice.' 7 Johannes se fulhtere cwæð, 'Doð medeme wæstmes dædbote.' 7 is se medeme wæstmes þære dædbote, 7 man þa geworhte synne bewepe, 7 þe þa he þonne bewepe, þa he eft ne wyrce, swa swa 7 halige gewrit cwyðð, 'Ne geec þu na
- 35 synne ofer synna.' 7 Drihten cwæð þurh Isaiam pone witega, 'Aðweað eow 7 byð clæne. Se byð aðwegon 7 byð clæne, se þe his þa geworhte synnen bewepeð, 7 þa þa he þonne bewepeð, eft

Concerning true repentance the Saviour Himself said, 'Repent you of your sins and the kingdom of Heaven shall draw nigh unto you.'

13 MS. gelice 7 s. l.

37 MS. gæworhte] the g is written on an erasure.

True repent-
ance is not
reckoned
according to
the number
of years, but
according to
the sorrow
of heart of
the sinner.

God desires
that every
man shall be
whole, and
that none
shall perish.

ne wyrce.' Se eadige apostel Petrus cwæð beo þan mannen, þe heora synnen bewepeð, 7 eft æfter þan [fol. 115 a] woþe þa ilca synne wyrceð, þe heo ær fore weopan, þ̅ hit wære gelicost, þan þe se hund wære eft gecerred to his spywðen, 7 eft fræte þ̅ ilca, þ̅ he ær speaw. Eac þ̅ halge gewrit cweðð, 'Gyf þu sume synne dest, 5 ne geech þu þa synne mid oðre synnen, ac þu God georne bide, þ̅ he þe þa gefremda synne forgyfe.' Seo soðe dædbote ne byð na æfter geara gerime gescrifen, ac beo þæs synfulles mannes modes sarignysse, for þan se eadige apostel Petrus sone æt Gode forgeofenysse onfeng, þe he swyðe bitterlice weop þære preofealdan forsaca- 10 nysse synne. Seo dædbote þeh heo beo lytle hwile, gyf heo byð mid inneweardre heorta sarignysse gedon, fram Gode þan rihtwise Deme ne byð heo forseowen, se þe æghwylcere heorta digelnysse sceaweð. Ne seceð God na swa swyðe þa lenge þære tide, swa he sceaweð þære lufe smylnysse þæs dædbetenden. Soðlice se þe 15 mid ealle moda on Crist getreoweð, þeh he manega synnen swelte, on his geleafse he leofeð on ecnysse, swa swa he sylf on his godspelle cwæð, 'Ic eam ærist 7 ic eam lif; se þe on [fol. 115 b] me geleafð, þeh he dead seo, he leofeð; 7 ælc þære þe leofeð 7 on me geleafð, ne swelteð he næfre.' Þiss he cwæð beo þære sawle deaðe, se þe 20 her cumð þurh þa untrumnysse synne. God is swyðe mildheort, 7 he is geare, to þan þ̅ he þurh his mildheortnysse hæle þa þa he gemeteð þæs wurðe, þ̅ he heo þurh heora rihtwisnysse hælen mæg. God wyle, þ̅ ælc mann sy hal, nele he, þ̅ ænig forwurðe. He eac cwæð þurh þone witega, 'On swa hwylcen dæige swa se synfulle 25 gecerred byð to Gode, he leofeð on life 7 he ne swelteð.' Seo se man swa swyðe synfull swa he seo, gyf he to dædbote gecerren wyle, ne twynige him na, þ̅ he þurh Godes miltse mæg his synna geearnigen. Godes mildheortnysse helpð, 7 se gefultumeð þan mannen, þe on þysse wurld heora synna dædbote doð. On þære 30 towearde wurld ne muge we nane dædbote don, ac þær we sculen ure weorca 7 ure unrihte(s) ageldan. On þysse wurld is se frigdom dædbota, æfter deaðe nis nane mænn nan bote geleafd.

DE CONUERSIONE AD DOMINUM.

[Fol. 116 a]

It is read in
the divine
writings,
'Son, delay
not to turn

Hit is gerædd on þan godcunden gewriten 7 is þuss gecweðen, 35 'Sune, ne elca þu na to Gode (to) gecerran, for þan þu nast, hwæt se towearde dæg þe bringeð.' Se þe elcað, þ̅ he to Gode ne gecerð,

16 getreoweð] *the r is formed from w.*

- he deð on plih his agene sawle, for þan þe se deað hit na ne elcað to God, for thou knowest not what the future may bring thee.
- na. Se deað gyf he cumð to þan þe elcað, þ he to Gode gecerran nele, bute tweone he hine lædeð to þan ecen wite, þ is swyðe unhalwendlic geðoht, þ hwa emb þa morgenlice cerringe þænce,
- 5 7 þa anweardan forgemeleasige. Geherest þu synfulle, to hwan elcest þu, þ þu to Gode gecerre? For hwan ne ondrædest þu þe, þ þe fær-deað bereafige þæs dægiges þinre gehwerfenysse? Nast þu, þ mænn færlice swelteð? Nu syððen þ god is, þ man forlæte his synnen 7 to Gode gecerre, do þ ælc man raðe, for þan þe God
- 10 us behateð forgyfnyssse, gyf we to him gecerran wylleð, 7 he us nænne fyrst-mearca ne behatt langes lifes. For þan gehwerfe ælc man hine to Gode, 7 forlæte se arlease man his unrihtwisnyssse weges, [fol. 116 b] for þan gyf færinge cumð se utemeste dæg, þonne byð gelosed seo elcunge, 7 þær byð to lafe seo wite þan
- 15 synfulle mænn. Gyf þu nelle losien, gecerr to Gode, þonne leofest þu. Ne scealt þu na georwenen beo þinre synne forgyfnyssse, ac gecerr to Gode 7 do dædbote. Þu cweðst, 'Cras,' þ is Leden word 7 is on ure peodan 'Tomorgen.' 'Ac for hwan nelt þu todæg?' Þu cwyrtst, 'Hwylc yfel is, þ ic cwæð, tomorgen?' Ic cweðe,
- 20 'Hwylc yfel is þ, þ þu todæg to Gode gecerre?' Nu gyf þu cwetst 'Min lif byð lang,' þonne cweðe ic, 'Gyf hit lang seo, seo hit god. Gyf hit scort seo, seo hit eac god. Gyf þu tun bygst, þonne þu wylt godne. Gyf þu wif nymst, þu wilnest, þ heo god seo. Gyf þu bearn hæfest, þu wyscest, þ heo seon gode. Swa swa ic eac nu beo
- 25 þan wacasten þingen cweðe, gyf þu seos bygst, nelt þu, þ heo seon yfele, 7 wylt, þ þin lif seo yfel? On hwan abealh þe þin lif? For hwan wylt þu beon ane yfel betwux eallen þine gode? Ne elca þu, þ þu to Gode ne gecerre, ne elca þu hit of dæige to dæige. Þiss synnen Godes word na mine. Ne [fol. 117 a] geherst þu þas word
- 30 fram me, ac wyt heo gehereð begen fram Gode. Nu gyf þu cwetst, 'Cras, Cras,' þ is þæs hræfenes stefne. Se ræfen ne gecerde na to Noes arca, ac seo culfre cerde. Gyf þu þonne wylt don dædbote, þonne þu synegian ne miht, þonne forlæteð þe þine synnen, na þu heo.' Genoh fræmde se mann byð fram rihten geleafen, se þe nele
- 35 his synnen dædbote don, ær he eald seo. Hit is to andrædene, þ he seo genyðered eft, þone he him mildheortnyssse wenð. Soðlice ne mæg se mann him þonne nanre mildheortnyssse wenen, ne

'If thou wilt not perish, turn to God, then thou shalt live.'

'Cras' is the voice of the raven. The raven did not return to Noah's ark, but the dove re-turned.

forgyfenysse, se þe nu forleoseð þa getæse tide þære dædbote. Þær ne mæg se mann geearnigen þ þ he biddeð, se þe her nolde geheren þ þ God behead. Se þe nu þære forgyfena tide 7 þære dædbote forleoseð, on idel he eft cleopað beforan Cristes behsetle. Nu sceal ælc man efsten, þ he to Gode gecerre þa hwile þe he muge, 5 þe læste, gyf he nu nelle þa hwile þe he muge, eft pone he wyle, he ne mæg.

DE TIMORE DOMINI.

'The fear of
God is the
beginning
of wisdom.'

'Godes ege is se frume wisdom.' þ is swyðe [fol. 117 b] mycel wærscipe wið synnen, þ him ælc mann simle Godes andweardnysse 10 ondræde. Se þe fulfremedlice him God ondrædeð, he hine sylfne swyðe geornlice wið synne healdeð. 'þa mænn, þe heom God ondrædeð, byð on þan ytemesten dæige swyðe wel, 7 heora mede wuneð on ecnysse.' Se þe him scamige, þ he beforen mannen egen synegie, swyðer him sceal scamigen, þ he beforen Godes egen ænig 15 unriht wyrceð. God þa weorc ne gesceaweð, ac þa inwearda heorta. þa þa mid þan halgen ege heom God ondrædeð, heo simle seceð þ þ Gode liceð. Oðer byð þære bearne ege, oðer byð þære þeowen. þa þeowwes heom ondrædeð heora hlafordes for wite, þa bearn heom ondrædeð heora fæderes for lufe. Nu we Godes bearn synden 20 geceigde, ondræde we us hine of þære soðe lufe swetnysse, na of þæs eges biternysse. Se wise mann on eallan his weorcan he him God ondrædeð, 7 he geðænceð, þ he Godes andweardnysse nahwyder befleon ne mæg, swa swa se salmscop cwæð, 'Hwyder gange ic fram þinen [fol. 118 a] gaste, oððe fram þinre ansene hwyder fleo 25 ic?' 7 eft he cwæð, 'Ne fram eastdæle, ne fram westdæle ne openeð nane stowe God on to (be)fleone.' Se þe him God ondrædeð, he onfohð his lare; se þe wacað on Godes beboden, he gemeteð ece bletsunga. Eadig byð þæs mannes sawle, þe him God ondrædeð, 7 heo wuneð gesund fram þære deofollice costnunge. 30 Eadig byð se man, þe simle for Godes ege forhteð, 7 him forgyfen byð, þ he simle Godes ege hafeð beforen his eagen. Se þe him ondrædeð God, he abugð fram ælcen þweoren siðfæte, 7 gereceð his weges to mægne(s) paðen. Se Godes ege, he ut adrifð þa synnen, 7 he gegadereð mæign. Se Godes ege gedeð, þ se mann 35 byð wærr, 7 behealden wið þ þ he ne syngige. þære se Godes

He who fears
God, receives
His teach-
ing.

ege ne byð, þære byð ealles lifes talnesse. Se þe him God on gesunden þingen ne ondrædeð, on ungesunden he to him ne beflīhð, he for þan swingað, ꝥ he eft hæleð. Eadig byð se were, se þe him God ondræt, 7 on his beboden byð swyðe geornfull. Se Godes ege, he [fol. 118 b] ut adrifð þone helle ege. Swa ondræden we us God, ꝥ we hine lufigen, for þan þe seo fullfremede lufe ut adrifð þone þeowlice ege.

DE IEIUNIO.

Dæt byð fulfremed fæsten, þe mid ælmesse 7 mid gebedan byð up ahafen, heofones hit þurhleo(ð)reð, 7 becumeð to þæs hecstan hehsetle; þonne byð se mann gastlic geworden, 7 he mæg þe eð to Gode geðeodan, þone seo forhæfednysse his lichamen byð þurh gebeden, and þurh ælmesse upp ahafen. Þurh fæsten 7 þurh gebeden byð geopenede þære heofonlice geryne digolnysse, 7 þæs godeundan gerynes digolnysse byð onwrigen. Adam, þa hwile þe he hine fram þæs unalefdes treowes blædon forhæfde, he wunede on neorcsenewange, 7 sone swa he heo æt, he wæs ut adrifen. ꝥ fæsten is swyðe strang wæpen wið deofles costnunge. That fast is perfect which is made with alms and prayers. Ælc deofles costnung mæg swyðe raðe þurh fæsten beon oferswiðed. Swa eac ure Drihten lærde, ꝥ we heora onhrynes mid fæsten 7 mid gebeden oferswiðen scolden, 7 þuss cwæð, 'þiss deofolcynn ne mæg [fol. 119 a] man ut aweorpen ne oferswiðen bute mid fæsten 7 mid gebeden.' Þa unclæne gastes byð simle þider baldeste, þær þær heo geseoð oferættes 7 druncanysses oft rædlice begangen. Seo forhæfednysse heo gehlænseð þone lichame, ac heo gefætteð þa heorte. Heo gewanhæleð ꝥ flæsc, ac gestrangeð þa sawle. Us is eac to wytene, ꝥ þa fæstene byð Gode ealra þinga gecwemeste, mid oðre gode weorcan. Þa mænn, þonne heo fæsteð 7 eac oðer yfel doð, heo æfterhyrigeð deoflen, þe ne beoðurfen nanes lichamlices meten, ac heom byð simle on se gastlice nið. Every temptation of the devil can be quickly overcome by fasting. Ac se fæsteð swyðe wel metes, se þe hine sylfne eac fram yfele weorcan, 7 fram þysses middeneardes geornfullnysse awændeð. Betere is, ꝥ man his mod gereordige on þan geboarscipe haligre lare, þone he his deadlice flæsces wambe mid manigfealden meten gefylle, his sawle to forwyrd on ecere pine. The men who fast and also do evil, resemble the devils, who need no bodily food but spiritual malice is always in them.

1 MS. tal nesse]. *Between tal and nesse an erasure.*

18 MS. strang þing wæpen *with a line above and below þing.*

XXXVI

[THE FESTIVAL OF ST. CLEMENT.]

Foolish men
often inquire
why the
Almighty
God should
ever allow
the heathen
to kill his
saints.

Sennacherib
king of
Assyria, sent
his general
Rabshakeh
to Jerusalem
saying,
'Who is the
god that can
defend this
city against
my army?'

God Al-
mighty said,

OFTHwonlice gelefde mænn smegeð mid heora stunten
gescade, hwy se Ælmihtige [fol. 119 b] God æfre geðafigen
wolde, þ þa hæðene his halgen mid stiðen tyntregen acwellen
mosten. Ac we wylleð nu eow gereccen sume geswutelunge of 5
þære ealden æ, 7 eac of þære neowen, hwu mihtiglice se Wealdende
Drihten his halgen wið hæðene here, oððe wæreowen ehteren
gelomen aredde, 7 heora wiðerwinnen bisemærlice gescænde, swa
swa (he) hit gelomen gesutelede. Hit gelamp on þan feowerteðen
geare Ezechien, þæs Judeiscen cynges, þ Sennacherib, Sirie cyng, 10
manega leodan mid mycelan cræfte to his anwealde gebegde, 7 swa
wolde eac pone belefde cyng Ezechiam, 7 asænde his hertoge
Rapsacen to þære byrig Jerusalem mid mycelan þrymme, 7 mid
ærendgewriten, 7 þæs Ælmihtigen Godes mihten gehyrwde, þuss
cweðende to þan embsettan folca, 'Ne bepæce Ezechias eow mid 15
leasen hope, þ God eow wið me ahredde. Ic gewellde 7 gewann
feola þeodan, 7 heora godes ne mihten heo gescilden wið minne
þrymme. Hwæt is se god þe muge þas burh wið mine here
bewerigen?' [fol. 120 a] Hwæt þa, se cyng Ezechias awearp his
purprene reaf, 7 dyde hære to his lice, 7 bær þa gewriten into 20
Godes temple, 7 astrehten lymen hine abæd, þuss cweðende,
'Drihten, werede God, þu þe sitst ofer ængle þrymme, þu eart ane
God ealre þeode; þu geworhtest heofones, and eorðe, 7 ealle
gesceafte. Aheld þine earen and geher, 7 geopene þine eagen 7
gesih þas word, þe Sennacherib asænde to hospe 7 to tale þe 7 þinen 25
folca. Soðlice he towænde þa hæðene, 7 heo forbærnde, for þan
þe heo næren godes, ac wæron manna handgeweorc, treowene 7
stænene, 7 he heo for þy tobrytte. Ales us nu, Drihten, fram his
gebeote 7 mihte, þ ealle þeodan gecnawen þ þu ane eart Ælmihtig
God.' Ezechias eac asænde his weotan mid hæren gescrydde to 30
þan witegan Isaian, þuss cweðende, 'Ahese þine gebeden for
Israele þeodan, þ se Ælmihte God' gehere þa tale þe Sirie cyng
asænde to hospe, 7 to edwite his mycele mæignðrymme.' Þa
andswerode se witega Isaias þan boden, 'Secgeð eowwer [fol. 120 b]
hlaforde, þ he unforht seo. God Ælmihtig cweðð, "Ne asceott 35

2 MS. gelefðe] the ð was originally d, but a bar has been added.

2 MS. 7 smegeð.

9 (he)] written in different ink.

10 cyng nearly erased.

31 Isaian] the n altered from m.

- Sennacherib flan into þære byrig Jerusalem, ne mid his scelde heo ne gewelt; ac ic geslea ænne wreoðe on his nose, 7 ænne bridel on his weleren, 7 ic hine gelæde on gean to his leoden, 7 ic do þ he feallð under swurdes ege on his agene eðele; 7 ic þa burh
 5 gescilde for me 7 for mine þeowe Dauid.” Þa on þære nihte ferde Godes ængel, 7 ofsloh þæs Sirien cynges here an hund þusend mannen, 7 fif 7 hundehtentig þusende; 7 þæs on moregan aras Sennacherib, 7 geseh þa deade lic, 7 gecerde mid mycelre scame on gean to þære byrig Ninive. Hit gelamp þa þ he hine
 10 gebæd to his deofolgelde, 7 his twegen sunen hine mid swurde acwealden, swa swa se witega þurh Godes Gast gewitegode. Eft syððen Nabugodonosor, se Caldeisce cyng, het gebinden handen 7 fet þa þreo gelesde cnihtes, Ananias, 7 Azarias, 7 Misael, 7 into anen beornenden ofne awurpen, for þan þe heo nolden heo gebidden
 15 to his deofelgelden. Ac se Ælmihtige God, þe heo anrædlice on gelef[fol. 121 a]den, asænde his ængel into þan ofne mid þan cnihten, 7 he þa toscoc þone lege of þan ofne, swa þ þ fyr ne mihte heom derigen, ac sloh ut bufen þan ofne nigen 7 feowertig fædmen, 7 forswælde þa cwelleres þe þ fyr onælden. Þa sceawode se cyng
 20 þære þreora cnihta fex 7 lichamen, þuss cweðende, ‘Seo geblotsod eower God, se þe asænde his ængel, 7 swa mihtiglice his þeowen of þan beornendan ofne alesde.’ Eac syððen, on Cires dagen cynges, wreigden þa Babilonisce þone witega Daniel, for þan þe he towearp heora deofolgyld, 7 se cyng hine heom betæhte, 7 heo hine awurpen
 25 into anen seaðe, on þan wæron seofen hungrie leon, ac God hine beah, þ heo him forbæren, oððet on morgen þ he wæs hal 7 gesund up atogen. Se cyng þa swyðe eadmodlice herede 7 pancode Danieles God, 7 let bescufen in þone seað þæs witegan ehteres, 7 þa leone heo sone totæren. Þa cwæð se cyng, ‘Forhtigen 7 ondræden ealle
 30 eorðe bogigende Danieles God, for þan þe he is Alesend 7 Hælend, wyrecende tacna 7 wundre on heofone 7 on eorðe.’ [fol. 121 b] On þære neowen gecyðnyse æfter Cristes þrowunge, 7 his æriste, 7 upstige to heofone, wurðen þa Judeisce mid ande gefylled on gean his apostles, 7 gebrohten heo on cwarternes. On þære ilcan nihte
 35 Godes ængel undyde þa locan þæs cwarternes, 7 heo ut alædde, þuss cweðende, ‘Gað to þan temple 7 bodieð þan folca lifes word.’ 7 heo swa dyden. Hwæt þa Judeisce þæs on morgen pohten emb

‘Sennacherib shall not shoot arrows into Jerusalem, nor overcome it with his shield.’

Afterwards Nebuchadnezzar commanded the three believing youths to be cast into the burning oven, because they would not pray to his idol.

Also later in the days of Cyrus the king, the Babylonians accused Daniel the prophet, because he cast down their idol.

In the New Testament the Jews were filled with envy against the Apostles, and put them into prison.

Herod, the king of Judea, put the Apostle Peter into prison, and bound him with two chains and set keepers within and without.

No earthly man can relate how the Almighty has saved His chosen from divers perils.

þære apostle forwyrde, 7 sænden to þan cwarterne þ me heo fette: Ða cwelleres þa geopenodan þ cwartern 7 nenne ne gemetten. Heo þa cydden heora eldren, 'þ cwartern we fundon fæste beclysod, 7 þa weardes wiðuten standende, ac we ne gemetten nenne wiðinnen.' Eft syððen Herodes, Judea cyng, sette þone apostel 5 Petrum on cwarterne mid twam rachetegen gebunden, 7 weardes wiðinnen 7 wiðuten gesette. Ac on þære nihte þa se arlease cyng hine on morgen acwellen wolde, com Godes ængel scinende of heofone, 7 gelædde hine ut þurh þa isene geaten, 7 stod eft on morgen þ cwartern fæste belo[fol. 122 a]can. Domicianus, se 10 hæðene casere, het aworpen þone godspellere Johannem on weallenden ele, ac he, þurh Godes gescyldnysse, swa gesundfull ut eode swa he inn aworpen wæs. Ðan ilcan Johanne sealde sum hæðengelda atterdrincan, ac he æfter þan drynce ansund 7 ungedered þurhwunede. Paulus se apostel awrat beo him sylfen 7 15 cwæð, þ he ænne dæg 7 ane niht on sægrunde adruge. Eft æt sumen sæle hine gelæhte an næddre beo þan fingre, ac he ascoc heo into beornendan fyre, ac he þæs attres nan þing ne gefelde. Leofe mæn, ne mæg nan eorðlic mann mid gewritan cyðen, ne mid tungen gereccen hwu oft se Ælmihtige Wealdend his gecorene of 20 mistlicen fræcodnysse aredde, to lofe 7 to wurðmynte his mæign-þrymnysse. Ac he geðafeð for wel oft þ þa arlease his halgen pearle geswænceð, hwilon mid hefigtemen ehtnysse, hwilen mid slege, þ seo reðe ehtnysse becume þan rihtwisen to ecere reste, 7 þan cwelleren to ecen wite. Se salmscop cwæð, 'Feola [fol. 122 b] 25 synd þære rihtwisra gedreccednysse, ac Drihten fram eallen þysen heo alest.' On twam wisen alest God his gecorene, openlice 7 digollice. Openlice heo byð alesde, þonne heo on manna gesihðe byð aredde, swa swa we nu eow rehten. Digollice heo byð alesde, þonne heo þurh martyrdom becumeð to heofonlicen geðingðen. 30 Gyf heo for soðen geleafen oððe for rihtwisnysse prowieð, heo byð þonne martyres. Gyf heo þonne unscyldige byð gecwelmede, heora unscæððignysse heo gelætt to Godes halgene geferrædden, for þan þe unscæððignysse æfre orsoreh wuneð. Gyf hwa þonne for synne ehtnysse þoleð, 7 hine sylfne oncnawð, swa þ he Godes mildheort- 35 nysse unweardlice bidde, þonne forsceott þ hwilwendlice wite þa ece geniðerunge. For mandæden wæron þa twegen sceaðen gewitnode, þe mid Criste hangodan, ac heora oðer mid mycelan geleafa gebæd hine to Criste þuss cweðende, 'Drihten, geðænc min

ponne þu to pinen rice becumst.' Crist him andswerode, 'Soð ic þe secge, nu todæg þu byst mid me on neorcxeneswanges myrhðe.'

Unwilles we mугen [fol. 123 a] forleosen þa hwilwendlice god, ac we ne forloseð næfre unwilles þa ece god. Þeh se reðe reafere us 5 æt æhte bereafige, oððe feores benæme, he ne mæg us ætbredan urne geleafe ne þ ece lif, gyf we us sylfe mid agene wille ne forpæreð. Se soðe Drihten us aredde fram eallen fraconnyse, 7 to þan ecen life gelæde, se þe leofeð 7 rixeð abuten ænde. Amen.

Unwillingly we may lose the transitory good, but we can never unwillingly lose the eternal good.

XXXVII

SANCTUS FURSEUS GESIHÐE.

10 **M**ÆN þa leofeste, Paulus se apostel, eallra þeode larðeaw, awrat beo him sylfen, þ he wære gelædd up to heofone, oððet he becom to þære þridan heofona; 7 he wæs to neorxenewange, 7 þær þa gastlice digolnyse gehyrde 7 gesch; ac he ne cydde ne eorðlice mannen, þa þa he ongear com, hwæt he geherde oððe 15 gesege, þyssen worden writende beo him sylfen. 'Ic wat þone mann on Criste, þe wæs gegripen nu for feowertene gearen, 7 gelædd oððe þa þridde heofone; 7 eft he wæs gelædd to neorxenewange, 7 þær geherde þa digele word þe nan eorðlic man specan ne mot.' Sume rædeð þa lease gesettnysse, þe heo hateð Paulus 20 [fol. 123 b] gesihðe; nu he sylf sæde, þ he þa digele word gehyrde, þe nan eorðlic man specan ne mot, ac we wylleð eow gereccen oðres mannes gesihðe, þe unleas is, nu se apostel Paulus his gesihðe mannen ameldigen ne moste. Sum Scottisc preost wæs gehaten Furseus, æðelboren for wurlde, arwurðes lifes, 7 gelefd 25 swyðe. He wæs fram cildhade gelæred, on clænnysse wunigende, estfull on mode, lufigendlic on gesihðe, 7 on halgen mægnen dæg-hwamlice þeonde. Þa forlet he fæder 7 moder 7 mæges, 7 on oðre earde ælðeodig leornode. Æfter þyssen he hrærde mynster, 7 þ mid æwfæste mannen gesette. Eft, æfter fyrste, getimede him untrum- 30 nysse, swa þ he wearð to forðsiðe gebroht. Þa genamen twegen ængles his sawle, 7 fleogende mid hwiten feðerhamen, betwux heom feredan; 7 an þridde ængel fleah him ætforen, gewæpnod mid

Paul the Apostle wrote that he was led to paradise, but he did not make known to earthly men, when he returned, what he had heard or seen, but we will now relate to you the vision of another man.

There was a Scottish priest called Furseus, of noble birth, honourable life, and great faith.

After death two angels with white wings took his soul, and a third angel flew before him armed.

21 ac has been partly erased and then inked over.

An angel of the celestial host commanded the angel who led the soul to take it back to the body from whence it was brought.

The devils shot their fiery darts against the soul, but the devilish arrows were all extinguished through the protection of the armed angel.

hwite scelde 7 scinende swurde. Ða þry ængles gelicre brihtnysse
 scinende wæron, 7 þære sawle wunderlice wynsumnysse mid heora
 feðerswege on belædden, [fol. 124 a] 7 mid heora sanges dreame
 mycel geglædedden. Heo sunge, 'Ða halgen fareð fram mihte to
 mihte; eallre godene God byð geseowen on Syon.' Ða geherde he 5
 eft oðerne sang swylce uncuðne manegra þusenda ængla, þuss
 cweðende, 'Heo eoden togeanes *Criste*.' Hwæt, þa, an ængel of
 þan uplicen werode bebead þan gewæpnodan ængle þe þa sawle
 gelædde, þ heo eft heo ongean læden scolden to þan lichame, þe heo
 of gelædd wæs. Ða cwæð se ængel him to, þe him on þa swyðre 10
 hand fleah, 'Ðu scealt eft pinne lichame underfon, 7 agyfen Gode
 pinre carfulnysse weorc 7 fremminge.' Ða cwæð se halge Furseus,
 þ he nolde his gewilles heora geferræddan forlæten. Se ængel him
 andswerede, 'Æfter pinre carfullnysse goddre fremminge, we cumeð
 eft to þe, 7 þe genymeð eft to us.' Heo þa sunge, 7 seo sawle ne 15
 mihte undergyten hwu heo on þan lichame eft becom, for þæs
 dreames wynsumnysse. Ða betwux hancrede læig se halge were
 geedcwicod, mid rosene heowe ofergoten, 7 þa licmæn his nebb
 [fol. 124 b] þærrichte unwrigen. Ða befran Furseus, hwy heora
 gehlyd swa mycel wære, oððe hwæs heo swa mycel wundredan. 20
 Heo þa him andsweredan, 7 sædon, þ he on æfnunge gewite, 7
 þ his lic læge on flore eall þa niht oð hancred. He þa up gesæt,
 smeagende his gesihðe, 7 het hine huseligen, 7 swa untrum leofode
 twegen dages. Eft þa on þære þridde nihte amidden, astrehte his
 handen on gebedan, 7 bliðe gewat of þysen swyncfulle life. Ða 25
 comen eft þa þreo foresæde ængles, 7 hine gelædden. Hwæt þa
 comen þa aweregode deoflen on atelicen heowe þære sawle togeanes,
 7 heora an cwæð, 'Uten forstanden heo forne mid gefiht.' Ða
 deofle fihrende scuten heora fyrene flan ongean þa sawle, ac þa
 deoflice flan wurden þærrichte ealle adwæscte þurh þæs gewæpnoden 30
 ængles gescyldnysse. Ða ængles cwædan to þan aweregodan gasten,
 'Hwy wylle ge letten ure siðfæt? Nis þes man dælnymende eowres
 forwurdes?' Ða wiðerwinnen cwædon, þ hit unrihtlic wære, þ se

4 geglæde] the second d is prefixed to the third in the margin and has been inked over.

14 MS. frēminge] the in is altered from m.

18 heowe], the o is partly erased.

19 befran] all the letters following b have been erased, but the lower portions of e, f, and r are clearly visible.

30 gewæpnoden] the second n is altered from a long a.

- mann þe yfel geðafede, scolde bute wite to reste færen, þonne hit awriten is, þ þa byð eall [fol. 125 a] swa scyldige þe þ unriht geðafigeð, swa swa þa þe hit gewyreceð. Se ængel þa feaht ongean þa aweregode gastas to þan swyðe, þ þan halgen were wæs geðuht þ
- 5 þæs gefihtes hream 7 þære deofla gehlyd mihte beon geherd geond ealle eorðen. Þa deofle eft cwædon, 'Idele spellunge he beeode, ne sceal he ungedered þæs ecen lifes brucan.' Se halge ængel cwæð, 'Bute ge þa heafod-lehtres him on befæstnigen, ne sceal he for þan læssen losigen.' Se ealde wregere cwæð, 'Bute ge forgyfen
- 10 mannen heora gyltes, ne forgyfð se Heofonlice Fæder eow eower gyltes.' Se ængel andswerede, 'On hwan wræc þes mann his teona?' Se deofol cwæð, 'Nis na awriten þ heo wrecan ne sculen, ac bute ge forgeofen of eower heortan þan þe wið eow agylteð.' Se ængel cwæð, 'Us byð gedemd ætforen Gode.' Se ealde scucca
- 15 eft cwæð, 'Hit is awriten, "Bute ge beon swa bilewite on unsceað-ðignysse swa swa cild, nabbe ge infær to heofone rice." Þiss bebod he nateshwan ne gefylde. Se Godes ængel hine beladode, 7 cwæð, 'Milsunge he hæfde on his heorte, þeh he manne gewune heolde.' Se deofol andswerede, [fol. 125 b], 'Swa swa he þ yfel
- 20 of þan mænnisce gewune underfeng, swa underfo he eac þ wite fram pine uplicen Deme.' Se halge ængel cwæð, 'We byð ætforen Gode gesemed.' Þa wiðerwinnen wurðen þa oferswiðde þurh þæs ængles gewinn 7 ware. Þa het se halge engel þone eadigen were beseon to middenearde. He þa beheold underbæc, 7 geseh swyle
- 25 an þeosterfull dene, swyðe neoðerlic, 7 geseh þær feower ormæte fyr atende, 7 se ængel cwæð him to, 'Þas feower fyr ontendeð ealne middeneard, 7 onæleð þære manna sawle þe heora fulhtes andetnysse 7 behæse þurh forgægenysse awæiden. þ an fyr ontent þære manna sawlen, þe leasunge lufedan; þ oðer, þære þe gitsunge
- 30 fyligdon; þ þridde, þære þe ceaste 7 twirædnysse styredan; 7 þ feorðe fyr forbærnð þære manna sawle þe facne 7 arleasnysse beeodan.' Þa genelæhte þ fyr þan halgen were, 7 he sone afyrht to þan ængle cwæð, 'þ fyr genelæceð wið me.' Se ængel andswerede, 'Ne beornð on þe þurh wite, [fol. 126 a] þ þ þu on life ne
- 35 onældest þurh lehtres. Þeh þiss fyr egeslic seo 7 mycel, þehhweðere hit onælð ælcne beo his gewyrhten. Swa se lichame byð ontend þurh unalefde lustes, swa eac beornð seo sawle þurh neadwite.' Se gewæpnode ængel þa fleah him ætforen, todælinde þone lege, þa oðre twegen him flugen on twa healfen, 7 hine wið þæs

The devils said, 'He practised evil conversation, uninjured he shall not enjoy eternal life.'

The angel said, 'We shall be judged before God.'

The holy angel commanded the blessed man to look at the world, and he saw four enormous fires kindled.

The angel
asked, 'In
what has
this man
not fulfilled
his Master's
will?'

fyres frecednysse aredden, 7 gescillden. Ða deofle Ða mid gefihtre
ongean Ða sawle scuten, 7 heora an to Ðan ænglen cwæð, 'Se þeowe
þe wat his hlaforðes wille, 7 nele heo gefremmen, sceal beon gewit-
nod mid mycele wite.' Se halge ængel befran, 'Hwæt ne gefyllde
þes mann his Hlaforðes wille?' Se scucce andswerede, 'Hit is 5
awriten, Ð se hehlice God hateð unrihtwisre gyfe.' He hæfde
genumen lytle ær sumne clað æt sumen sweltende mænn. Ða
cwæð se ængel, 'He geleafde Ð aighwylc þe him ænige geofe geafen,
bereowsunge on his life dyde, Ð he swa mihte.' Se deofol and-
swerede, 'Ærest [fol. 126 b] he scolde heora dædbote afandigen, 7 10
syððen heora sylene underfon.' Se ængel andswerede, 'Uten
sceoten to Godes dome.' Se aweregode gast andswerede, 'God
cwæð, Ð alc synne þe nære ofer eorðen gebett, scolde beon on þysser
wurld gedemed. Ðes man ne geclænsode his synnen on eorðe, ne
her nane wite ne underfohð. Hwar is nu Godes rihtwisnysse?' 15
Se ængel heom preade, 7 cwæð, 'Ne tæle ge, for Ðan þe ge nyten
Godes digle domes.' Se deofol andswerede, 'Hwæt is her bedi-
geled?' Se ængel cwæð, 'Æfre byð Godes mildheortnysse mid Ðan
mænn, Ða hwile þe þær byð gewend ænig bereowsung.' Se deofol
andswerode, 'Nis nu his time to bereowsine on þyssere stowe.' Se 20
ængel andswerede, 'Nyten ge Ða mycele deopnysse Godes geryne?
Wealte þeh him beo get afeð bereowsung.' Ða cwæð sum oðer
deofol, 'Hit is awriten, "Lufe þinne nexte, swa swa þe sylfne."' Se
ængel andswerede, 'Ðes were dyde god his nexten.' Se wiðerwinne
andswerede, 'Nis na genoh Ð man his nextan god do, buten he 25
hine [fol. 127 a] lufige swa swa hine sylfne, 7 him fore gebidde.'
Se ængel andswerede, 'Ða gode dæden synd geswutelunge þære
soðe lufe, 7 God forgelt ælce mænnu beo his dæden.' Hwæt se
deofol Ða mid hospe cwæð, 'Ðes man behet Ð he wolde ealle
wurldðing forlæten, 7 he syððen lufede wurldðing ongan his 30
behæse, 7 ongan þæs apostles bebodan, þe þuss cwæð, "Ne lufige ge
þysne middeneard, ne Ða þing þe on middenearde synd."' Se halge
ængel andswerede, 'Ne lufede he wurldlice æhte for his neode ane,
ac to dælen eallen wædlinge.' Se ealde wregere eft cwæð, 'Hit is
awriten, "Bute þu gestande þone unrihtwise, 7 his unrihtwisnysse 35

The devil
said, 'This
man prom-
ised that
he would
forsake all
worldly
things, and
he after-
wards loved
worldly
things
against his
promise.'

13 MS. næ re] an f erased between the næ and the re.

21 An erasure after ængel.

22 wealte] Camb. MS. weald.

28 hwæt] the t is written in different ink on an erasure.

- him secge, ic ofga his blodes gyte æt pinen handen." Þes mann nolde cyðen þan synegiendan heora synnen.' Se ængel cwæð, 'Hit is awriten beo þan yfele timen, þ se snotere sceal swigigen, þone he gesihð þ seo bodung næfð nænne forðgang.' On eallen
- 5 þyssen gefliten wæs þære deofle gefiht swyðe stiðlic ongean þa sawle, 7 þa halge ængles, oððet þurh [fol. 127 b] Godes dom þa wiðerwinnen wurden gescynde, 7 se halge were þa gewearð mid ormeten lihte befangen. Þa beseh he up, 7 geseh fela ængla werod on mycelre brihtnyssse scinende, 7 þære halgene sawlen wið him
- 10 fleogende mid unaseggen[d]lice lihte, 7 aflegden þa deoflen fram heom, 7 þæs fyres ogan him fram adyden. Þa gecneow he betwux þan halgen twegen arwurðe sacerdes, þe ær on life wæron his landes mæn swyðe namecuðe. Heo þa genelæhten, 7 him cuðlice to spæcon. An þære hatte Beanus, oðer Meldanus. Þær wearð
- 15 þa geworden mycel smyltnysse þære heofone, 7 twegen ængles flugen swylce þurh ane dure into þære heofone, 7 þær sloh þa mycel liht ut æfter þan ænglen, 7 wæs geherd feower ængle wereda sang, þuss cweðende, 'Sanctus, sanctus, sanctus, Dominus Deus sabaoth.' Þa sæde se ængel þan eadigen were, þ se dream
- 20 wære of þan uplice weorede, 7 het hine georne þæs heofonlices sanges hlysten, 7 cwæð, 'Soðlice on þyssen heofonlice rice ne becumð næfre [fol. 128 a] unrotnysse buten for manna lyre.' Eft þa comen fleogende of þære heofonlice digelnyssse ængles, 7 cydden þ he scolde eft to wurldgecyrran. Furseus þa gewearð, þurh þas
- 25 bodunge ablygd, 7 þa twegen foresæde sacerdes abæden æt þan ænglen, þ heo mosten hine gespecan, 7 cwæden him to, 'Hwæs ondrætst þu þe? Anes dæiges færeld þu hæfest to siðigene.' Furseus þa befran beo geændunge þysses wurlde. Heo cwædon,
- 'Ne byð seo geændunge þysses wurlde get, þeh heo gehende seo,
- 30 ac mancygn wurð swyðe geswænct mid hungre 7 mid cwealme. Þurh feower þing losieð manna sawlen, þ is, þurh lehtres, 7 þurh deofles tyhtunge, 7 þurh larðeawes gemeleaste, 7 þurh yfele gebisnunge unrihtwisra heafodmannen. Ofer þan larðeawen is Godes eorre swyðest astyrod, for þan þe heo forgemeleasigeð þa godcunde
- 35 bec, 7 embe þa wurldþingen eallinge hogigeð. Biscoppen 7 sacerdan gedafenað þ heo heora lare gemen, 7 þan folca heora þearfe [fol. 128 b] secgen. Mynster mannen gedafeneð þ heo heora lif on

In all these disputes the fighting of the devils was very fierce against the soul and the holy angels.

Two venerable priests, Beanus and Meldanus, approached Furseus and spoke to him.

Furseus then inquired concerning the ending of the world.

15 geworden] the o is altered from e.

They said,
'Make known
thy vision in
the world.'

Furseus
with the
three angels
returned to
earth.

The devils
cast an un-
righteous
soul burning
upon
Furseus,
who re-
cognized
that it
was his
townsman
from whose
corpse he
had taken
a garment.

God's angel
said to
Furseus,
'Preach now
to all men
to repent
and to make
confession
to priests,
until the last
hour of their
lives.'

stillnysse adreogan. Þu soðlice cyð þine gesihðe on middenearde,
7 beo hwiltiden on digolnysse, 7 hwiltiden betwux mannen. Þonne
þu on digelnysse beo, heald þonne georne Godes beboden; 7 eft,
þone þu ut færst betwux mannen, far for heora sawle hæle, na for
wurldlicen gestreone. Ne beo þu carfull embe wurldlicen gestreon, 5
ac miltse eallan þine wiðerwinnen mid hluttre heorta, 7 ageld god
for yfele, 7 gebide for þinen feondan. Beo þu swa swa getreowe
dyhtere, 7 nan þing þe ne geahnie, bute bigleofe 7 scrud. Afed
þinne lichame mid alefden mete, 7 ælc yfel forsih. Æfter þyssen
mynegungan 7 manigfealden oðre laren, gewende eall þæt heofonlice 10
werod up to þan heofonlicen þrymme, 7 þa twegen sacerdes, Beanus
7 Meldanus, samod. Furseus soðlice mid þan preom ænglen
gewænde to eorðen. Heo becomen þa eft to þan witnigendlice fyre,
7 se gewærnode ængl rymde [fol. 129 a] him weig þurh þæt fyr, to-
dælinde þone lege on emtwa. Hwæt þa deofle þa scuten of þan 15
fyre, 7 awurpen ane unrihtwise sawle beornende uppen þone
eadigen Furseum, swa þæt his sculdre 7 his hleor wurden ontende mid
þan witnigendlicen fyre. Furseus sone oncneow þa sawle; se wæs
his tunmann ær on life, 7 he genam æt his lice sumne clað, swa swa
we lytle ær eow sæigdon. Þa ængles þa gelæhten þa sawle, 20
7 awurpen eft into þan fyre. Þa cwæð sum þære deoflen, 'Swa
swa þu underfenge ær his god, swa þu scealt beon his efenhlytte on
his wite.' Godes ængl andswerede, 'Ne underfeng he his þing
for nanre gitsunge, ac for his sawle alesodnysse.' 7 þæt fyr sone
geswac. Þa cwæð se Godes ængl to þan were Furseum, 'þæt þu 25
sylf onældest, þæt barn on þe. Gyf þu ne underfenge þysses syn-
fullen mannes reaf æt his forðsiðe, ne mihte his wite þe derigen.
Bode nu ealle mannen dædbote to donne, 7 andetnysse to sacerdan,
oððe ende nextan tide heoras lifes; ac [fol. 129 b] swa þeh nis to
underfonne nanes synfulles mannes æhte ne scrud on his geændunge, 30
ne his lic ne seo on haligre stowe bebyriged; ac beo him gesæd,
ær þone he gewite, þa tearde wite, þæt his heorte mid þære biternysse
beo gerepod, þæt he eft muge æt sume sæle beon geclēnsod, gyf he
his unrihtwisnysse hure on his forðsiðe bereowseð, 7 genihtsum-
lice ælmessen dælð. Ne underfo se sacerd swa þeh nan þing þæs 35
synfulles mannes æhte, ac me heo dæle þearfen æt his byrigene.'
Æfter þyssere spæce comen þa ængles mid þære sawle, 7 gesæten
uppen þære cirice hrofe, þær þæt lic læig mid mannen besett; 7 þa
ængles heten hine oncnawen his agene lichame, 7 hine eft underfon.

Furseus þa beseh to his lichame swylce to uncuðen reafe, 7 nolde him genealæcen. Se halge ængel cwæð, 'Hwy onscunest þu to underfonne þinne lichame, þone þe þu miht buten lehtre gewinne heonanforð habben? Soðlice þu oferswyððest on þyssere [fol. 5 130 a] gedrefednysse þa unalefedlice lustes, þ̅ heo heonenforð ongean þe naht ne mugen.' Þa geseh he geopenigen his lichame under þan breoste, 7 se ængel him cwæð to, 'þonne þu geedcucod byst, ofergeot þinne lichame mid fantwætere, 7 þu ne gefelst nane sarnysse bute þa bærnete þe þu on þan fyre gelæhtest. Do wel on 10 eallen þine life, 7 we syððen æfter þinen weldæden bliðne þe eft genymeð to us.' Se halge were Furseus aras þa of deaðe oðre siðe, 7 geseh him abuten mycele menige læwedra mannen 7 gehad- edra, 7 mid mycelre geomerunge heora mænnessce angin 7 dysig bemænde. He gesæt þa, 7 sæde beo ændebyrdnysse ealle his 15 gesihðe, þe him þurh Godes ængles on þære hwile geswutelod wæs. He wearð begoten mid fantwætere, swa swa se ængel het; wæs þeh þ̅ bærneta, þe he gelæhte æt þan unrihtwisen were, on his sculdre 7 on ansene æfre gesegen. Mycel wonder þ̅ hit wearð gesene on þan lichame, þ̅ seo sawle [fol. 130 b] ane underfeng. He ferde þa geond 20 eall Irland, bodigende þa þing þe he geseh 7 geherde, 7 wæs mid Godes gyfe wunderlice afylled, nanes eorðlices þinges wilnigende næs. Eallen goden mannen he wæs lufigendlic, unrihtwisen 7 synfullen egeslic. On godcunden wundren he scan, 7 aflegde deoflen fram ofsette mannen, 7 pearfen geherte. Ferde þa twelf gear bodi- 25 gende betwux Iren 7 Scotten, 7 syððen ofer eall Ænglecynn, 7 eac sum mynster on þyssen eglande arærde; wænde syððen suð ofer sæ to Francene rice, 7 þære mid mycelre arwurðnysse underfangen wæs, 7 mynsterlif arærde. Þa æfter lyttlen fyrsten wearð he geuntrumed, 7 gewat to heofone rice, to þære ecen myrhðe, þe he 30 ær geseh, on þære he leofed gesælig simle mid Gode. Amen. His lic wearð bebyrod mid mycelre arwurðnysse, 7 eft embe feower gear ansund, buten gewæmmedlicre brosnunge, on oðre stowe bebyriged; þær byð ætywde his geearnunge þurh wundre, þan Ælmihtigen to lofe, se þe is ealre leode Wealdend.

'Do well all thy life, and after thy good deeds we shall take thee happy to us again.'

Furseus journeyed over all Ireland, preaching the things which he had seen and heard, and afterwards among all the English nation, then he went south over the sea to the kingdom of the Franks.

2 genealæcen] *the æ is altered from e.*

4 MS. 7 heonanforð.

20 eall Irland] *Camb. MS. eal Yrmland and Scotland.*

30 Amen] *Camb. MS. and.*

XXXVIII

[Fol. 131 a]

OF DRIHTELME.

Bede wrote concerning a certain man's resurrection in this island.

A thegn called Drihtelm in Northumberland died in the evening, but he arose from death early in the morning.

He forsook all worldly things, and entered the monastery which is called Melrose. He related his vision, 'A shining angel came to me and led me in silence to the East.'

'The angel led me further to a dark place.'

BEDA, ure larðeaw, awrat on þære bech þe is gehaten '*Historia Anglorum*,' he sumes mannes æriste on byssen eglande, byssen worden reccende. On þan time wæs sum þegn Drihtelm gehaten, on Norðhumberlande, bilewite on andgite, gemetegod on þeawen, 5 æwfest on life, 7 his heowrædden to þan gewissode. Ða wearð he geuntrumed, 7 to ænde gebroht. He þa gewat on æfnunge, 7 his lic læg ealle þa niht inne besett, ac he aras of deaðe on ærnermorgen. Ða licmæn þa ealle mid fyrhte fornumene, flugen aweig, bute þan wife ane, þe hine swyðest lufede, heo belaf þære afyrht. 10 He þa heo gefrefrede, 7 cwæð, 'Ne beo þu afæred, for þan þe ic aras of deaðe; me is alefd eft to libbene mid mannen, na swa þeh swylce life swa ic ær leofede.' He aras þærrihte, 7 eode to cirice, 7 þurhwunode on gebeden eallne þone morgen. Dælde syððen his æhte on þreo, ænne dæl his wife, oðerne his cilden, þridde þearfen, 15 Forlet syððen ealle wurld[fol. 131 b]þing, 7 beah to þan mynstre þe is Magilros gehaten, 7 wearð bescoren, 7 þan abbode Æðelwolde underðeodd, 7 beo his lare his lif adreah, on summere digolnysse, on mycelre forhæfdnysse modes 7 lichamen, oð his lifes ænde. He sæde his gesihðe þære leode kinge, Ælfrède, 7 æghwylcen æwfeste 20 manne, þuss reccende, 'Me com to an scinende ængel, on þan æfne þe ic gewat, 7 gelædde me to eastdæle swigende. Ða become wyt to anre dene, seo wæs ormætlice deop 7 wid, 7 forneah on længe ungeændod; seo wæs weallende mid andreacen legen on anre side, on oðre side mid hagele 7 grimlice cele, blawende buten forlæte- 25 nysse. Seo dene wæs afyllod mid manna sawlen, þa scuton hwiltiden of þan wellinde fyre into þan andræcen cele, 7 eft of þan cele into þan fyre, buten ælcere forlætenysse. Ða þohte ic þ þ wære seo helle, þe ic oft on life embesecgen geherde; ac min ladðeaw andswerede þærrihte minen geðanca, 7 cwæð, 'Nis þeos 30 wite seo helle þe þu [fol. 132 a] wenst.' Se ængel me lædde þa furðere to anre þeosterfullre stowe, seo wæs to þan swyðe mid piccan þeostren oferðeht, þ ic nan þing geseon ne mihte bute mines

13 leofede] a letter has been erased before the l.

27 MS. wel l linde.

- latðeawes scinende heow 7 gewæden. Efne þa færlice æteowden
 gelomlæcende leges sweartes fyres up astigende, 7 min ladðeaw me
 þær ane forlet on þan þeostre midden. Ic þa beheold þone ormæten
 lege þe of þære neowelnysse asteah. Se lege wæs mid manna
 5 sawlen afylled, 7 heo asprungan up mid þan fyre, swa swa spearcan,
 7 eft ongean into þære neowelnysse; 7 sloh ut of þære nywelnyssse
 ormæte stænc mid þan eðmen, 7 se afyllede ealle þa þeosterfulle
 stowe. Þa þa ic þær lange stod, ormod 7 ungewiss mines færeldes,
 þa geherde ic þ þa deofle gelædden fif manna sawlen, breowlice
 10 gnornigende 7 grimetende, ** into þan swearte fyre. Sum þære
 wæs preost, sum * læwedmann, sum wimman; 7 þa deofflen
 sæigden, hlude hlehhende, þ heo þa sawlen for heora syn[fol.
 132 b]nen habben mosten. Betwux þan ascuten þa awergode
 gastes sume of þære nywelnyssse wið min, mid beornendan egan, 7
 15 of heora muðen 7 nosðyrln stod stincande steam, 7 wolden me
 gelæccen mid heora beornenden tangen, ac heo ne mihten þurh
 Godes gescyldnyssse me reppen. Efne þa færlice æteowde min
 latðeaw swa swa scinende steorra, feorren fleogende, 7 wið min
 onette. Þa toscuten þa deofflen sone þe me mid heora tangen
 20 gelæccen wolden. Se ængel me lædde þærrichte to eastdæle, on
 myceles lihtes smyltnysse, into anre byrig, þær binnen wæs swyðe
 smeðe feld 7 brad, mid blowenda wyrten 7 grennyssse eall afylled,
 7 mid brihtere lihte þone ænig sunne scinende; binnen þan wealle
 wæren ungerime menige hwittre manna, on mycelre blisse. Ic þa,
 25 betwix þan werodan þan ængle folgede, 7 þohte þ hit wære
 heofonerice, ** ac min latðeaw cwæð þ hit ** swa nære. He lædde
 me pagyt furðer, 7 ic geseh þær ætforen us mycele mare liht, 7 ic
 þære wynsume stæmne ormæ[fol. 133 a]tes dreames geherde, 7
 wunderlices bræðes swæc of þære stowe ut fleow. Hwæt þa min
 30 latðeaw lædde me ongean to þære blostm bære stowe, 7 me befran,
 hweðer ic wyste hwæt þa þing wæren þe ic gesegen hæfde? Ic
 cwæð þ ic nyste. He andswerede, 7 cwæð, 'Seo mycele beornende
 dene, þe þu ærest gesege, is witnungstowe, on þære byð þære
 manna sawlen gewitnode 7 geclænsode, þe nolden heora synnen
 35 þurh andetnyssse 7 dædbote gerihtlæcen on gehalen þingen, hæfden
 swa þeh bereowsunge æt heora ændenexte dæge, 7 swa gewiten
 mid þære bereowsunge of wurlde, 7 becuemð on domes dæge ealle

'I then
 beheld the
 immense
 flame which
 ascended
 from the
 abyss, the
 flame was
 filled with
 the souls of
 men.'

'The angel
 led me into
 a city,
 wherein was
 a very
 smooth,
 broad field,
 shining with
 light
 brighter
 than any
 sun; within
 the walls
 was a count-
 less multi-
 tude of men
 in white, in
 great joy.'

10-26 * denotes erasures.

17 M.S. fereppen.

The angel said, 'The black abyss is the mouth of hell; this blossom-bearing place is the dwelling of souls who ended in good works.'

Drihtelm lived in the seclusion of the monastery until his life's end.

The holy Pope Gregory wrote concerning a man, that his soul was led from this life and that he saw many things.

to heofone rice. Eac heo sume, þurh freonda fultum, 7 ælmesse dæde, 7 swyðest þurh halige mæssan byð alesde of þan witen ær þan mycele dome. Witodlice seo swearte nywelnyssse þe þu gesege mid þan ormæten þeostren 7 fulen stæncen, se is helle muð, 7 se þe æne þær inn befeald, ne wurð he næfre on ecnesse þanon alesed. 5
 Þeos wynsume 7 þeos blostmbære stowe is þære [fol. 133 b] sawle wununge þe on gode weorcan geændoden, 7 swa þeh næren swa fullfremede þ heo þærrihte mosten into heofone rice, ac swa þeh heo ealle becumeð to Cristes gesihðe 7 myrehðe æfter þan mycele dome. Witodlice þa þe fullfremede byð on geðohte, on 10 worde, 7 on weorca, swa raðe swa heo of wurlde gewiteð, swa becumeð heo to heofona rice; of þan þu gesege þ mycele liht mid þan wynsume bræðe, 7 þanen þe þu geherdest þone fægerne dream. Þu soðlice, nu þu to lichame gecerst, gyf þu wylt þine dæden 7 þeawes gerihtlæcen, þonne underfohist þu æfter forðsiðe þas 15 wynsume wununge, þe þu nu gesihst. Þa þa ic ane þe forlet on þan þeostren, þeo ic dyde swa, þ ic wolde wyten embe þin fær, hwu se Ælmihtige ymb þe wolde. Þa þa se ængel puss gereht hæfde, þa mislicode me þearle þ ic eft to þan lichame scolde fram þære stowe wynsumnyssse 7 þære halgen geferrædden, ne dorste ic 20 swa þeh nan þing wiðcweðen. Þa æfter þy[fol. 134 a]sen ic wearð gebroht 7 geedcucod betwux mannen.' Drihtelm wunede þa on þæs mynstres digolnyssse oð his lifes ænde, stiðlice drohtnigende. He eode gelomen on winterlice cele to þære ea, 7 stod on his gebeden on þan wætere hwilen to his gyrdle, hwilen to his sweora. 25 Eoda him syððen mid þan ilcan clæðen, oð þ heo on his lichame gewearmeden, 7 adrugedan. Þa þa mænn him axedan hwu he mihte þone mycelne cele adrigen, he andswerede, 'Mycele mare cele ic geseh, 7 wyrse.' Eft þa þa heo axoden hwu he mihte swa stearca forhæfdnyssse forberen, he andswerede, 'Stiðre 7 wyrse ic 30 geseh.' Swa he hit macode on his life, 7 manege oðre gerihtlæcende mid worden 7 mid gebisnunge. We rædeð æghware on bocan, þ oft 7 gelomen mæn wurden of þysse life gelædde, 7 eft to life arærde, 7 heo feola witnungstowe 7 eac halgena wununge gesegen, swa swa Gregorius, se halge pape, awrat on þære boc þe is gehaten 35 'Dialogum,' [fol. 134 b] beo ane mænn, þ his sawle wearð gelædd of þysse life, 7 seala þing geseh. Þa betwux þan oðren, geseh he hwar man bytlode ane gebytle, eall mid smæte golde, 7 þa worhten

- heo þa gebytle on þan Sæterdæige, 7 wæs þa forneah geændod. He befran þa hwan þa gebytle gemynte wæron, swa mærlíce getimbrode. Him wæs gesæd ꝥ heo wæron gemynt anen suture on Romane byrig, 7 hine eac næmde. Æfter þyssen aras se deade, 7 5 axode geornlice embe þone suture, hwu he geworht wære on wurdlicre drohtnunge, 7 mann afunde þa ꝥ his gewune wæs, ꝥ he worhte his weorc to seofen nihten, 7 sealde on þone Sæterdæg; nam þa of his cræfte him bigleofe, 7 dælde þone ofereca þearfen mid estfulle mode; 7 wæron for þy on þan dæige þa gebytle 10 swyðest geworhte, þe he þa ælmesse gewunelice dælde. Mycel is Godes mildheortnysse ofer mancynn, þan þe wel wylleð. We on þyssen life mugen helpen þan forðfarene þe on witnunge byð, 7 we mugen us sylfe betwux us on life ælc [fol. 135 a] oðren fultumigen to þan uplicen life, gyf we þæs cepeð; 7 þa þa fullfre- 15 mede wæron, 7 to Godes rice becomen, mugen fultumigen ægðer gea us gea þan forðfarene þe on witnunge synd, gyf heo mid eallen forscyldigede ne byð. We rædeð æghwar on halgen gewriten ꝥ se halige mæsse mycel freomige ægðer gea þan libbendan gea þan forðfarena, swa swa Beda, se snotere larðeaw, awrat on *Historia* 20 *Anglorum* beo sumen þeigne þyssen andgite reccende. On þære tide þe Ælfred, Norðhumre king, 7 Æðelred, Myrcene king, wunnen heom betweonan, þa æt sumen gefihtre wearð an þeign Æðelredes kinges mid oðren cæmpen afelled, se wæs Ymme gehaten. Se læig dæg 7 niht geswogen onmang þan ofslagenan. He wearð þa 25 gehert, 7 his wunde gewrað, 7 wolde him sum gener secen. Hine gelehten þa sume þæs Norðerne folcas, 7 to heora ealdermænn gebrohten. He þa het hine læcnigen, 7 þa þa he hal wæs, het hine binden, þe læst he fleames cepte, ac his bændes tobursten swa [fol. 135 b] hraðe swa he gebunden wæs. He hæfde ænne broðer, 30 Tuna gehaten, mæssepreost 7 abbot, 7 þa þa he his proper slege ofaxede, þa ferde he to þan wæle his lic secende, 7 gemette ænne oðerne mann him swyðe gelicne, 7 ferode þone to his mynstre mid arwurðnysse, 7 gelomlice for his sawle alesednysse sang mæssen, 7 þurh þa halge mæssen tobursten þæs broðer bændes. Þa axode se 35 ealdormann þone hæftling, hweðer he þurh drycræft oððe þurh rynstafes his bændes tobræce. He andswerede, 7 cwæð ꝥ he þæs cræftes nan þing ne cuðe, 'Ac ic habbe ænne mæssepreost to

He asked for whom the building so magnificently built, was intended.

We read in holy writings that the holy mass benefits both the living and the dead.

The thegn Ymma lay senseless among the slain, and the Northern people seized him and bound him, but his bonds burst as quickly as he was bound.

The alderman asked the captive whether he burst the bonds through witchcraft or through runs.

8 bigleofe] *the i is written on another letter.*

14 MS. he þæs cepð.

21 Ælfred] *Camb. MS. Ehfrid.*

The alderman sold him to a Frisian of London.

They knew then that his bonds burst at the hour when his brother offered the living sacrifice for his soul's redemption.

broðer on minen æðele, 7 ic wat þ he wenð þ ic ofslagen sy, 7 gelomen for minre sawle mæssen singð. Witodlice gyf ic nu on oðre wurlde wære, þær wurde min sawle of wite alesed þurh þa halge mæssen.' Æfter þyssen sealde se ealdermann hine sume Frisan of Lundene. Se Frise hine gewrað oft (7) oft 7 gelomen, ac 5 hine ne mihte nanes cynnes hæftung gehealden. Emben undertide, þa þa se broðer wæs gewunod to mæssigen, [fol. 136 a] tobursten þa bændes oftest. Se Frise þa þa he hine gehæften ne mihte, let hine faren on his treowðan æfter þan feo þe he for him gesealde, 7 he swa dyde. He þa com to his broðer, 7 his sið beo ændebyrd- 10 nysse sæde. Þa gecneowen heo þ his bændes tobursten on þære tide þe se broðer mid estfulle mode, for his sawle alesednysse, þan Ælmihtigen Gode þa liflice lac geofrede. Eac se halge pape Gregorius awrat on þære bec *Dialogorum* hwu mycele seo halige mæsse manegan freomede. Seo boc is on Ænglisc awend, on þan 15 mæg æghwar beo þyssen genihtsumlice geheren, se þe heo oferræden wyle, gyf he þ andgit understanden cann.

XXXIX

[FRAGMENT.]

God spake to a prophet called Jonah, 'Go to the city of Nineveh, and announce there these words which I will say to thee.'

A whale swallowed the prophet, and carried him to the land to which he had to go.

GOD spæc to anen witege, he wæs Jonas gehaten, 'Far to þære byrig Niniuen, 7 bode þære þas word þe ic þe secge.' Þa wearð 20 se witega afyrht, 7 wolde befleon Godes gesihðe, ac he ne mihte. Ferde þa to sæ, 7 steah on scip. Þa þa þa scipmænn comen ut on sæ, þa sænde heom God to mycelne wind 7 hreohnysse, swa þ heo wæren orwene heoras lifes. Heo þa wurpen heora [fol. 136 b] ware ofer-bord, 7 se witega læig [7] slep. Heo wurpen þa tan 25 betwux heom, 7 bæden þ God scolde geswuteligen hwanen him þ ungelimp become. Þa com þæs witegan ta up. Heo axoden hine, hwæt he wære, oððe hwu he faren wolde. He cwæð, þ he wære Godes þeow, se þe gescop sæ 7 land, 7 þ he fleon wolde of Godes gesihðe. Heo cwæden, 'Hwu do we embe þe?' He andswarede, 30 'Wurpeð me ofer-bord, þonne geswicð þeos drecednysse.' Heo þa swa dyden, 7 seo hreohnysse wearð gestillod, 7 heo ofredan Gode heora lac, 7 ferde(n) forð. God þa gearcode ænne hwæl, 7 he forswæalh þone witega, 7 abær hine to þan lande, þe he to scolde, 7 hine þære ut aspeaw. Þa com eft Godes word to þan witegan, 7 35

5 MS. lundend] on the final d an e written.

25 7] supplied from Camb. MS.

cwæð, 'Aris nu, 7 ga to þære mycele byrig Ninie, 7 bode swa swa ic þe ær sæde.' He ferde, 7 bodede þær, ꝥ heom wæs Godes grame onsigende, gyf heo to Gode bugen nolden. Ða aras se king of his kynesetle, 7 awarep his cynewurðe reaf him of, 7 dyde hæren to his lice, 7 axon uppen his heafod, 7 bead ꝥ ælc man swa don scolde; and æigðer gea þa mæn gea þa sucende cild, 7 eac [fol. 137 a] þa nytene fæsten, 7 ne onbyrigden nanes metes binnen preom dagen. Ða, þurh þa geccerrednysse, ꝥ heo yfeles geswican, 7 þurh ꝥ strange fæsten, heom gemiltsode God, 7 nolde heo fordon, swa swa he ær þa twa burhware Sodomam 7 Gomorram, for heora lehtren, mid heofonlice fyre forbærnde, swa swa we eow gereccen mugen.

He went and preached that God's anger was coming upon them if they would not turn to Him.

XL

[THE FESTIVAL OF ST. PAUL.]

SOÐ is to secgene, þa þa wyreceð on Godes wille, þa becumeð on myrhðe. Ðæt godspell cweðð, 'Ælc þære þe forlæt, for mine name, fæder oððe moder, gebroðre oððe gesustre, wif oððe bearn, land oððe gebytle, beo hundfealden him byð forgolden, 7 he hæfð þær toecan ꝥ ece lif.' Hundfeald getel is fullfremed, 7 se þe forlætt þa ateorigendlice þing for Godes name, he underfohð þa gastlice mede beo hundfealden æt Gode. Þes cwide belimpð swyðe to munuchades mannen, þa þa for heofone rices myrehðen forlæteð fæder, 7 moder, 7 flæsclike siblinges. Heo underfoð manega gastlice fæderes 7 gastlice gebroðren, for þan þe ealle þæs hades mænn, þe regollice libbeð, byð him to fæderen [fol. 137 b] 7 to gebroðren getealde, 7 þær toecan he byð mid edleane þæs ecan lifes gewelegode. Ða þa ealle wurldþing beo Godes hæse forseoð, 7 on gemæne þingen bigwiste habbeð, heo byð fullfremede, 7 to þan apostlen geendebyrde. Ða oðre þe þas geðincðe nabbeð, ꝥ heo ealle heora æhte samod forlæten ne mugen, heo don þonne pone dæl for Godes name, þe him to onhagige, 7 him byð beo hundfealden ecelice geleaned, swa hwæt swa heo beo aufealden hwilwendlice dæleð. Mycel gedal is betwux þan gecerrede mannen. Sume heo geefenlæceð þan apostlen, sume heo geefenlæcigeð Judan, Cristes belæwen, sume, Ananian 7 Saphiram, sume, Giezi. Ða þa ealle gewitendlice þing to þære apostlene efenlæcunge forseoð, for intingen þæs ecan lifes, heo habbeð lof 7 þa ece edlean mid Cristes

It is true to say that those who do the will of God shall come to joy.

Those who at God's command despise all earthly things will be reckoned with the Apostles.

Some imitate Judas, some Ananias and Sapphira, and some Gehazi.

apostlen. Se þe betwux munecan drohtnigende, (for) mynstres æhten mid facne swicað, he byð Judan gefere, þe Crist belæwde, 7 his wite mid helwaren underfohð. Se þe mid twifealden geðanca to [fol. 138 a] mynsterlicre drohtnunge gecerð, 7 sumne dæl his æhte dælð, sumne him sylfen healt, 7 næfð nænne truwen to þan 5 Ælmihtigen, þ̅ he him foresceawige bigleofe 7 gewæden, 7 oðre neode, he underfohð þone aweregode cwide mid Ananian 7 Saphiram, þe swicodan on heora agena æhte, 7 mid færlicen deaðe ætforen þan apostelan steorfinde feollen. Se þe on muneclicre drohtnunge earfoðhealde byð, 7 gernð þære þingen þe he on 10 wurldlicre drohtnunge næfde, oððe begiten ne mihte, bute twyn him genelæceð se hreoðle Giezi, þæs witega cnape, 7 þ̅ he on lichame geðrowede, þæt prowed þes on his sawle. Se cnape folgode þan mæren witege Eliseum. Ða com him to sum mære mann of þan leodscipe þe is Syria gehaten, his nama wæs Naaman, 15 7 he wæs hreoðlig. Ða becom he to þan Godes witege Eliseum, on Judea lande, 7 he þurh Godes mihte fram þære coðe hine gehælde. Ða bead he þan Godes mæn for his hælðe, deorewurðe sceattes. Se witege him andswerede, [fol. 138 b] ‘Godes mihte þe gehælde, na ic. Ne underfo ic þin feo, þance Gode þinre gesundfullnysse, 7 20 bruc þinre æhte.’ Naaman þa gecerde mid eallre his fare to his agenre leode. Ða wæs þæs witega cnape Giezi, mid gitsunge undergripen, 7 forarn, þone þeign Naaman þuss mid worden liccetende, ‘Nu færllice comen twegre witega bearn to minen larðeawe, asænd him twa scrud 7 sum pund.’ Se þeign him 25 andswerede, ‘Waclic byð him swa lytel to sændene, ac genym feower scrud 7 twa pund.’ He þa gewænde ongean mid þan sceatte, 7 bedigelode his fær wið þan witega. Se witege hine befran, ‘Hwanen come þu, Giezi?’ He andswerede, ‘Leof, næs 30 ic on nanre fare.’ Se witege cwæð, ‘Ic gesch þurh Godes Gast, þa se þeign alihte of his cræte, 7 eode togeanes þe, 7 þu name his sceattes on feo 7 on reafe. Hæfe þe eac forð mid þan sceatte his hreoðfen, þu 7 eall þin ofspryng aa ecnysse.’ 7 he gewende of his gesihðen mid snawhwhite reoðfen beslagen. Is nu for þy munec- 35 hades mannen mid mycelre geornfulnysse to forbugene þas yfele gebisnunge, [fol. 139 a] 7 geefenlæcen þan apostlen, þ̅ we mid heom and mid Gode þ̅ ece lif habben moten. Amen.

The servant followed the great prophet Elisha.

The prophet said, ‘I saw through the Spirit of God that the officer alighted from his chariot, and thou took his treasures in money and in raiment.’

1 for is written by the scribe, above an erasure. Camb. MS. has on.
33 aa is written on an erasure.

XLI

FORBISNE OF JOB.

- M**INE gebroðre, we rædeð nu æt Godes þenunge beo þan eadigen were Job. Nu wylle we eow hwæt lytles beo him gereccen, for þan þe seo deopnysse þære race oferstihð ure andgit, 7 eac swyðer þære læwedre. Man sceal læwede mannen secgen beo heora andgittes mæðe, swa þ heo ne beon þurh þa deopnysse æmode, ne þurh þa langsumnysse geæðrytte. 'Sum were wæs geseten on þan lande þe is gehaten Hus, his name wæs Job. Se were wæs swyðe bilewit 7 rihtwis, 7 ondrædende God, 7 forbugende yfel. Him wæren acænnede seofon sunen 7 þreo dohtren. He hæfde seofen þusend scepæn, 7 þreo þusend olofendan, fif hund getemen oxena 7 fif hund assen, 7 ormæte mycel hird. Se were wæs swyðe mære betwux eallen Easternen, 7 his bearn ferden 7 þenede ælc oðren mid his goden on embhwyrte æt his huse, 7 þær to heora sustre gelaðeden. Job soðlice aras on þan ehteðen dæige [fol. 139 b] on ænemorgen, 7 ofrode Gode seofefealde lac for his seofen sunen, þe læst heo wið God on heora gaðanca agylten. Þuss dyde Job ealle dagen for his sunen, 7 heo swa gehalgode. Hit gelamp on sume dæge, þa þa Godes ængles comen, 7 on his gesihðe stoden, þa wæs eac swylce se scucce heom betwux, to þan cwæð Drihten, "Hwanen come þu?" Se scucca andswerode, "Ic ferde geond þas eorðe, 7 heo beeode." Drihten cwæð, "Ne beheolde þu la minne þeowwe Job, þ nan mann nis his gelica on eorðe, bilewit mann 7 rihtwis, 7 ondrædende God, 7 yfel forbugende?" Swa stod se deofol on Godes gesihðe, swa swa deð se blinde on sunne. Seo sunne embscinð þone blinde, 7 se blinde ne gesihð þære sunne leome. God geseh þone deofel, 7 se deofel swa þeh wæs bedæled Godes gesihðe 7 his wuldres. Eorðe is gecweden Godes fotscamol, 7 seo heofon is his prymsetle. Nu stod se scucce, swylce æt Godes fotscamele, uppen þære eorðe, þa þa se Ælmihtige hine axode hwanen he come. [fol. 140 a] He cwæð þ he ferde geond þas eorðe, for þan þe he færð, swa swa Petrus se apostel cwæð, 'Byð syfre 7 wacole, for þan þe se deofol, eower wiðerwinne, færð onbuten swa swa grymetende leo, secende hwæne he abite; wið-

We will now read concerning the blessed man Job.

The man was very meek and righteous, and God-fearing, and eschewed evil.

One day when the angels stood in God's sight, the devil stood among them.

God saw the devil, but the devil was deprived of the sight of God and his glory.

5 MS. læwedre mann] mann is added in the margin by another hand.

Job said, 'I was clothed with righteousness and a father of the poor.'

The devil said to the Lord, 'Job feareth not God in vain, touch all the things which he possesses and he will curse Thee to Thy face.'

A messenger came to Job and said, 'The Sabeans came and deprived us of all and slew thy husband-men.'

Another said, 'The Chaldeans came and seized all our camels and slew the keepers with the sword.'

standeð þan strange on geleaf. Mycele wæren þysse mannes geearnungen, þa se Ælmihte beo him cwæð, þ̅ his gelica nære on eorðe. Ge magen geheren sume his þeawas, swa swa he beo him sylfen awrat. Job cwæð, 'Ic alesde hremende þearfen, 7 þan steopbearne, þe buten fultume wæs, ic geheolp, 7 wēodewen 5 heortan ic gefrefrede. Ic wæs ge[e]mbscryd mid rihtwisnyse, ic wæs blinde mæn ege, 7 healten fot, 7 þearfene fæder. Of fleosen minen scepem wæren gehleowde þearfena siden, 7 ic þearfen ne forwernde þæs þe heo gernden; ne ic ne æt ane minne hlaf buten steopbearnen, ne ic ne blissode on minen manigfealden welen. Ne 10 fægenode ic on mines feondes hryre, ne læig ælðeodig man wiðuten minen hegen, ac min dure geopenede symle weg[fol. 140 b]ferendan. Ne behydde ic mine synnen, ne ic on minen bosme ne bedigelode mine unrihtwisnyse.' Ne sæde Job piss for gelpe, ac for þan þe he wæs ealle mannen to bisne gesett. Þus mærne man 15 wolde se manfulle deofol, þurh þa mycele costnunge þe he him to dyde, fram gode gewæmmen, 7 'cwæð to Drihtene, "Ne oundrætt Job on idel God; þu embtrymedest hine 7 eall his æhte, 7 his handgeweorc þu bletsodest, 7 his æhten weoxen on eorðen. Ac astrece hwon pine hand, 7 getill ealle þa ping þe he ah, 7 he þe on ansene 20 weregeð." Drihten cwæð to þan scuccan, "Efne nu ealla þa ping þe he ah, synden on þinre hande, bute þan anen, þ̅ þu on him sylfen pine hande ne astrece." Ne derede Jobe naht þæs deofles costnung, ac fremede for þan þe he wæs fullfremedre on geðincðen, 7 Gode near æfter þæs scuccan ehtnyse. Se deofol gewænde þa fram 25 Godes gesihðe, 7 acwealde his æhte eall anes dæges. 'Sum ærendraca com to Jobe, 7 cwæð, "Þine sylh eoden, 7 þa assen wið heo læsedan, þa færllice comen Sabei, 7 heo ealle us benamen, [fol. 141 a] 7 þine eorðlinges ofslogen, 7 ic ane ætbærst, þ̅ ic þe piss cydde." Mid þan þe se eorðling piss sæde, þa com sum oðer, 30 7 cwæð, "Fyr com færllice of heofone, 7 forbærnde ealle pine scep, 7 þa herdes samod, 7 ic ane ætwand, þ̅ ic þe piss cydde." Þa com se bridde ærendraca, 7 cwæð, "Þa Caldeisce comen on þreom floccan, 7 ure olfenden ealle gelæhten, 7 þa herdes mid swurde ofslogen, ic ane ætfeah þ̅ ic þe piss cydde." Efne pagyt com se feorðe arend- 35 race in, 7 cwæð, "Þine sunen 7 pine dohtren æten 7 druncan mid heora eldeste broðer, 7 efne þa færllice swegde swyðlic wind of þan

- westene, 7 to sloh þ hus æt þan feower hwæmmen, þ hit hreosinde þine bearn ofðryhte 7 acwealde, ic ane æbærst þ ic þe piss cydde." 'A strong wind struck the house, so that in falling it killed thy children.'
- Hwæt þa Job aras 7 totær his tunece, 7 his loccas forcearf, 7 feoll to eorðen, 7 cwæð, "Hnacod ic com of minre moder innoðe, 7 nacod ic sceal heonen gewændan. Drihten me forgeaf þa æhte, 7 Drihten heo eft genam; swa swa him gelicode, swa hit is gedon; beo his name gebletsod." On eallen þyssen pin[fol. 141 b]gen, ne synegode Job on his weleren, ne nan þing dyselices ongean God ne spæc. Job said, 'The Lord gave me the possessions, and the Lord hath taken them again, blessed be His Name.'
- Eall piss dyde se ealde feond to gegremigenne þone godne mann, 7 symle he læfde ænne cwicne, him to cyðenne his æhte lyre, þ his mod wurðe fram Gode awend, þa þa he þa ungelimp geaxod hæfde. þ fyr com ufen þe þa scep forbærnde, ac hit ne com na of heofone, þeh hit swa gehywod wære, for þan þe se deofol næs on heofene næfre syððen he þanen þurh inodignysse afeoll mid his geferen.
- Eall swa deð Antecrist, þone he cumð; he asænt fyr ufen, swylce of heofone, to bepæcenne þ earme mancynn þe him on belefð. Ac wyte æghwa, þ se ne mæg na of heofone fyr asænden, se þe on heofone him sylf cumen ne mot. 'In all these things Job sinned not with his lips.'
- On eallen þyssen þingen ne synegode Job on his weleren. On twam wisen mæn synegieð on heora weleren; þ is, gyf heo unriht specað, oððe riht forswigeð; ac Job ne synegode on his weleren, for þan þe he dyselice ongean God ne spæc, ne eac Godes herunge ne forswigode. He cydde þ he buten git[fol. 142 a]sunge swa mycele æhte hæfde, þa þa he swa eðelice buten unrotnysse heo forlet. Again the devil appeared in God's sight and said, 'Stretch forth now Thy hand and touch his bone and his flesh and he will curse Thee to Thy face.'
- Eft syððen, on sume dæige, þa þa Godes ængles stoden on his gesihðe, þa wæs eac se scucca heom betweonen, 7 Drihten him cwæð to, "Hwæt la, ne beheolde þu minne þeowe Job, þ his gelica nis on eorðe, 7 get he healt his unscæððignysse? Þu astyrest me ongeanes him, þ ic pearfleas hine geswæncte." Se scucca andswerode, "Fell sceal for felle, 7 swa hwæt swa man hæfð, he sylð for his life. Astrece nu þine hand, 7 hrepe his ban 7 his flæsc, þonne gesihst þu þ he þe on ansene weregeð." Drihten cwæð to þan scuccan, "Efne he is nu on þinre hand, swa þehhweðere heald his sawle." Ne geðafede God piss to forwyrd eadigen were, ac þ he wære to bisne eallen geleaffullen mannen, 7 wurðe swyðer gemærsod þurh his mycele geðyld 7 earfoðnysse. 'Þa gewende se deofol of Drihtenes gesihðe, 7 sloh Job mid þære wyrste wunde, fram his hnolle ufwearden oððe his iles neoðe-

Job sat there painfully in one great wound, and his wife said, 'Yet thou continuest in thy meekness, curse God, and die.'

The three kings Eliphaz, Bildad, and Zophar visited him.

As the hireling awaits his reward, so awaits the spiritual soldier his award from God.

wearden. Job sæt þa sarlice, eall on [fol. 142 b] anre wunde, uppen his mixene, 7 ascrop þa weormes of his lice mid anen crocscearde. His wif him cwæð to, "Get þu þurhwunest on þinre bilewitnysse; werege God 7 swelt." Job hire andswerede, "þu spæce swa swa an stunt wif. Gyf we god underfengen of Godes 5 hande, hwy ne scule we eac yfel underfon?" On eallen þyssen þingen ne synegode Job on his weleren.' Se swicola feond genam þ wif him to fylste, þ he þone halge were þurh heo beswica, swa swa he ær Adam þurh Eue beswac; ac se ilca God þe geðafede þ he swa gecostnod wære, heold hine wið þæs deofles syrungen, 10 7 wið his sawle lyre. 'Witodlice þa geaxoden þreo kinges, þe him gesibbe wæron, eall his ungelimp, 7 comen him to of heora rice, þ heo hine geneosoden. Heora naman wæron þuss gecegde, Eliphaz, Baldad, Sophar. Heo cwæðen, þ heo samod cumende hine geneoseden 7 gefrefedan. Heo þa comen 7 hine ne oncneowen for 15 þære ormæte untrumnysse, 7 hremden þærrihte wepende. Heo totæren heora reaf, 7 mid duste heora heafod streowedan, 7 him mid sæton manege dages.' Hit wæs [fol. 143 a] swa gewunelic on ealden dagen, þ gyf hwam sum færlíc sar become, þ he his reaf totære, swa swa Job dyde, 7 eac þas þreo kinges. Heo comen hine 20 to frefrigen, þa awenden heo heora frofre to edwite, 7 hine mid heora worden tregedon, swylce he for his synnen swa getucod wære, '7 cwæden, "Wite com ofer þe, 7 þu ateoredest; sarnysse þe hrepode, 7 þu eart geunrotsod. Hwar is nu þin Godes ege 7 þin strengðe? Hwar is þin geðyld 7 þinra dæden fullfremednysse?"' 25 7 mid manegan þrafungan hine geswænetan. 'Job cwæð, "Eala gyf mine synnen 7 mine eremðen, þe ic þolige, wæron gewegen on anre wæge, þone wæron heo swærere geseowene þone sandcorn on sæ. To þreagienne ge logigeð eower spæce, 7 ge þanceð to awænden eowerne freond. Mannes lif is campdom ofer eorðen, 7 30 swa swa medgeldan dages, swa synd his dages." He cwæð þ mannes lif wære campdom ofer eorðen, for þan þe ælc þære þe Gode geðihð, byð on gewinne wið þone ungeseowenlicne deofol, 7 ongean his [fol. 143 b] agenen lusten, þahwile þe he on life byð; 7 swa swa se hyringman his edleanes anbideð, swa geانبideð se gastlice 35 cæmpe his edleanes æt þan Ælmihtigen Gode. Godes gecorene synd on gewinne on þyssen wurlde, 7 þa arlease on hire blissigeð; ac þære wisra manna gewinn gewænt to blisse, 7 þære arleasre

16 MS. (7) wepende.

- blisse to bitere sarnysse on þære ecan wurlde, þe gewelegað þa polemode. Ealle þas deofles costnunge, 7 þære æhte lyre, his bearne deað, 7 his agen untrumnyse, his wifes gewittleaste, 7 his freondan edwit, ne mihten awændan Job of his modes anrædnysse, 5 ne fram his mycelen geleafen, þe he to þan Ælmihtigen Gode symle hæfde; ac se scucca wearð gescend, þe hine beswican wolde. Job cwæð eft, 'Min flæsc is embscrydd mid forrotednysse 7 mid dustes horewen, min hyd is forsearod 7 is forscruncan.' Eft he cwæð, 'Me habbeð geswæncednysse dages, 7 on niht mine ban byð 10 mid sarnysse purhðydd; 7 þa þa me eteð ne slæpeð.' Ic eam lamen wiðmeten, 7 yselan 7 axen geanlicod.' Eft he cwæð, 'Are me, Drihten; ne synd mine dages nahte.' Eft [fol. 144 a] he cwæð, 'Ic wat soðlice þ min Alesend leofeð, 7 ic on þan endenextan dæige of eorðen arise, 7 ic beo eft mid mine felle befangen, 7 ic on 15 mine flæ[s]ce God geseo, ic sylf 7 nan oðer; þes hyht is on m[i]nen bosme gelegd.' We sæigden eow, 7 get secgeð, þ we ne mugen eall þas raca eow beo ændebyrdnysse seegen, for þan þe seo boc is swyðe mycel, 7 hire digele andgit is ofer ure mæðe to smeagenne. Þas þreo kinges þe hæfden langsume spæce wið þone gedrehten 20 Job, gewænden heom ham syððen, ac God heo gespæc þa, 7 cwæð, þ he heo[m] eallen þreom gram wære, for þan þe heo swa rihtlice ætforen him ne spæcan, swa swa Job his þeign. God cwæð heom to, 'Neomeð eow nu seofen hrammes, 7 fareð eow eft ongean to minen þeowe Job, 7 geofrieð þas lac for eow; Job soðlic[e,] min 25 þeowe, gebitt for eow, 7 ic his ansene underfo, þ eow ne beo to dysige geteald, þ ge swa rihtlice to me ne spæcon swa swa min þeowe Job.' Hit wæs gewunelic on ealden dagen, þ ma[n] Gode þyllice lac ofrode on cwican orfe, 7 þa acw[eal]de; ac seo ofrung is nu unalefedlic æfter Criste[s] [fol. 144 b] þrowunge. Elifaz þa, 30 7 Baldað, 7 Sophar ferdan ongean to heora mæige Jobe, 7 dyden swa swa heom God bebed, 7 Drihten underfeng Jobes ansyne, 7 heora synnen purh his pingrædden forgeaf, þeh Jobes ansene wære atelice toswollen, 7 his lic eall maðen weolle, swa þeh is awriten, þ se Ælmihtige underfeng his ansyne, þa þa he for his freonden 35 gebæd. Drihten eac þa gecerde to Jobes bereowsunge, þa þa he for his magen gebæd, 7 hine gehælde fram eallen his untrumnyse,

All these temptations of the devil could not turn Job from his steadfastness of mind, nor from his great faith, which he ever had in the Almighty God.

These three kings had a long speech with the afflicted Job and afterwards went home.

The Lord pitied Job and healed him, and

12 nahte] the a is altered from i.

12 Folio 144 has been cut; there is no margin, and some of the letters at the end of the lines are missing.

gave him
back double
of all his
goods.

Why would
not God give
him back
his children
by twofold?
His children
were not
lost, but were
kept among
the holy
souls.

If mis-
fortune befall
any of us,
let us be
mindful of
this great
man.

7 his æhte him eall forgeald beo twifealden. Beo pysen is to understandene, þ̅ se þe for oðren gebitt, freomeð him sylfen mycel, swa swa þ̅ halige gewrit sæigð, þ̅ þa þa Job for his freonden gebæd, þa gecerde God to his bereowsunge, 7 swa eðelice hine eft gehælde, swa he hine ær geuntrumede. Job hæfde ær his untrum- 5 nysse seofen þusend scepen, 7 preo þusend olfenten, fif hund getemen oxen, 7 fif hund assen; him wæron eft forgoldene feower- tene þusend scepen, 7 six þusend olfendan (7 þusend getemen oxen) 7 þusend assen; 7 Drihten hine geblotsode swyðer on ænde þone on anginne. [fol. 145 a] He hæfde seofen sunen 7 10 preo dohtren ær, 7 syððen eft eall swa feale. Hwi nolde God him forgeldan his bearn beo twifealden, swa swa he dyde his æhte? He nolde for þy þe his bearn næren forlorene, swa swa his æhte wæron; his æhte wæron ealle amerrede, 7 his ten bearn acwealde, ac þa bearn wæron swa þeh gehealdene on þan digelen life, betwux 15 halge sawlen, 7 he for þy underfeng þære bearn getel beo anfealden, for þan þe þa oðre him wæron gehealdene, þe þurh þæs deofles ehtnysse acwealde wæron. Hwæt þa Jobes gebroðre, 7 gesustren, ealle þa þe hine ær cuðen, comen him to, 7 hine gefre- frodan, 7 his mycel wundredan, 7 him geofe geafen. Næren gemette 20 on eallre eorðe swa wlitige wifmæn swa wæron Jobes dohtren. He soðlice leofode æfter his swingle an hund gearen 7 feowertig gearen, 7 geseh his bearne bearn oð þa feorðe mægðe. On eallen his life heo leofode twa hund gearen 7 ehte 7 feowertig gearen. He wæs se fiste mann æfter Abrahame þan hehsædere. On þan 25 time wæs swyðe langsum lif on mancynne. Gyf hwylc gef[ol. 145 b] læred mann þas raca oferræde, oððe ræden gehere, þonne bidde ic þ̅ he þas scyrtinge ne tæle. Him mæg his agen andgitt siggen fullice beo pysen; 7 eow læwedan mannen is þiss genoh, þeh ge þa deope digelnysse þær on ne cunnen. Hit gelamp þuss 30 soðlice beo Jobe swa swa he sylf awrat, ac swa þeh seo gastlice getacnung þære gereccednysse belimpð to Cristes mænniscnysse 7 to his gelaðunge, swa swa larðeawes trahtnodan. Gyf ure ænigen sum ungelimp becume, þonne scule we beon gemyndige þysses mæren weres, 7 geðyldige beon on þan þwyrnyssen þe us se 35 Ælmihtige on besænt, 7 habben mare care ure sawle þone þære scortan gesælðe þe we sculen forlæten. Seo wuldor 7 wurðmynt

þan welwillendan Scyppende eallra his wundra 7 his weldæden, se
þe ana is God a on ecnysse. Amen.

XLII

OF SEINTE NEOTE.

- M**ÆN þa leofeste, we wylleð eow cyðen beo sumen dæle emb
5 þyssen halgen, þe we todæg wurðigeð, þ eower geleafa þe
trumre seo; for þan mancynn behofeð godcundre lare, þ heo [fol.
146 a] þurh þa mugen to lifes wege becomen. Hit sægð on þan
halgen godspelle, þ þ liht on Godes gelaðun[ge] na behydd beon
ne sceal, ac up asett ofer þan candelstafe, þ þa þe þær in gað,
10 mugen þone leome geseon 7 on lihte beon. Swa eac ne mihte
Sanctus Neotus behydd beon ne bedigelod, þa þa God hine
geupped habben wolde. He wæs on jageðe, þæs þe bec secgeð, to
boclære lare gesett, 7 to godcunden þeawen becom, 7 georne smeade
þa he andgitfull wæs emb þ ece lif, 7 hwu he stiðlucest her on life
15 for Gode libben mihte; swa hit awriten is, þ se weig is sticol 7
neare, þe to þan eenen life belimpð, 7 nan mann þær to ne becomð,
bute þurh mycel geswync 7 forhæfednysse. Swa dyde Sanctus
Neotus, forhæfde hine sylfne fram gelustfullunge þysses lifes. He
wæs manðwære 7 milde ealle mannen 7 he dæghwamlice to his
20 Drihtene clypode æfter Dauides sange þuss cweðende, 'Drihten, þine
weges ic lufige, 7 þine æ ic folgigen þance. Do beo me æfter
þinre mildheortnysse 7 tæc me þine rihtwisnysse.' Soðlice þ ilca
gebed us is alefd, gyf we [fol. 146 b] wylleð inweardlice to Gode
clypigen 7 his mildheortnysse biddan. Hit sæigð on gewritan, þ
25 þes halge were to Glæstingebyrig gecerred wære on Sanctes Ælfeiges
dagen þæs halgen biscopes, 7 æt him underfeng þone halge sacerdhad,
7 hine wel geheold, 7 þær under wel geðeah, 7 wæs eallen mannen
eadmod 7 lufigendlic, 7 his salmes 7 oðre gebedan he geornlice
beeode dæiges 7 nihtes; 7 his gewune wæs, þ he wolde on dæg
30 gelomen his cneowe gebegen, 7 eac swylce on niht to þan
Ælmihtigen Gode, swa se halge apostel Sanctus Bartholomeus
dyde, hund siðen (on niht 7 eall swa oft on dæg). He gemunde

It is said
that the
light of
God's church
must not be
hidden; so
also St. Neot
could not be
hidden when
God would
have him
revealed.

It is written
that this
holy man
went to
Glastonbury
in the days
of St.
Ælfeah, and
received
holy orders.

8 MS. gelaðun. After gelaðun, which ends the line, there is a stroke
which is used systematically throughout the MS. to denote a hyphen. na is
written on an erasure.

22 MS. Sodlice.

27 MS. gedeah.

He sought a waste place to live in, and through God's providence he found it in the western part of this land.

The invisible enemy sent his poisonous weapons, which are temptations, against the holy man.

It happened one day that the holy man went to his pond and lost one of his shoes.

synle his synnen, þe he on his iugeðe gefremede, 7 þa geornlice beweop 7 bereowsede, 7 oðre gode forbisnen æteowde. He geneosode Romeburh seofe siðen Criste to lofe 7 Seinte Petre, 7 þære his synnen forgyfenysse underfeng. He wæs on eallen Godes beboden swyðe fullfremed. Sohte þa weste stowe geond eall þiss 5 land on to wunigene, 7 þa gemette he þurh Godes foresceawunge; seo is wæstdæles þysses landes, ten milen fram Petrocesstowe [fol. 147 a] þa me hatt 'Neotes stoca'; 7 he him þær wununge getimbrode on swyðe fægeren stowe, 7 myrige wæterseaðes þær abuten standeð, 7 þa synden swyðe wynsume of to þyrgene. Þær 10 se Godes þeowe Sanctus Neotus his lif adreah on mycelre forhæfednysse, ofer mæn oðre modes 7 mæignes þeowwigende þan, þe hine to þeowe geceas, þ̅ wæs Gode sylfen. Ne mæg nan mann fullice gecyðen, hwu stiðlice he his lif adreah ær his mæsepreosthade ne æfter. Ne glæingde he his lichame mid deorewurðen scrude, ne 15 he mid estmeten his innað ne gefyllde. Mid þan þe he þuss lange gedrohtnæd hæfde on þære stowe, þe we won ær fore sæden, þa ongann se ungeseowenlice feond him togeanes andigen, swa him ælc god ofðincð. Ongann þa sænden his ættrige wæpnen, þ̅ synd costnungen, togeanes þan halgen were. Ac he þone feond oferswað 20 mid rihten geleafen þurh Godes gescyldnysse. Him comen gelomen to halige Godes ængles and hine gefrefreden 7 wel geherten, 7 hine manoden, þ̅ he ne geswice [fol. 147 b] Godes word to bodigenne ealle mannen oðð his lifes ænde, 7 beheten him gewiss þ̅ ece lif, þe he nu mid myrhðe onwuneð. He dyde swa se ængel bebead. 25 Bodede ealle mannen rihtne geleafe; þan synfullen 7 þan þe heora synnen andetten wolden 7 æfre geswican, he behet Godes godnysse 7 his mildheortnysse, 7 þær toecan þ̅ ece lif; þa gode he manode, þ̅ heo on heora godnysse þurhwunedan. Hit gelamp sume dæige, þ̅ se halge were on ærnemorgen digellice ferde to his wæterseaðe, 7 30 þær his drohtnunge 7 his salmsanges on þan wætere hnacodan leomen adreah, swa his gewune wæs. Þa geherde he færinge ridenda menige. He þa hrædlice mid mycelen ofste fram þære welle onette, nolde þ̅ his drohtnung ænigen eorðlice mæn cuð wurde on his life bute þan anen, þe ofer eallen rixeð. Forleas þa 35

6 he has been inked over.

13 A large hole before geceas.

29 A large hole after on.

35 MS. wurðe] the bar is added in different ink and partly erased.

- on þan færelde his ænne scoh, 7 oðerne mid him to his gebedhuse ham gebrohte. Mid þan þe he his salmes 7 his gebeden 7 rædingan embhydiglice smeade, þa becom him to gemynde [fol. 148 a] his oðer scoh, þ he hine on þan færelde forleas. Clypode þa him to
- 5 his þeign, 7 bebed him þ he him his sco gefeccen scolde. He þa wæs his fæder bebodan gehersum, 7 hrædlice ferde to þære welle, 7 þære on þan wegge wunderlice wise gemette; þ is þ an fox, þe is geapest ealra deora, þær arn geond dunen 7 denen wunderlice beseonde mid egen hider 7 pider, 7 færinge becom to þære stowe,
- 10 þære se halge were his fet geðwoh, 7 pone scoh gelæhte, 7 ætfaren pohte. þa beseh þær, to se arfæste Drihten 7 nolde, þ his þeowe on swa medemlice pingan geunrotsed wære. Gesænde þa slæp on pone fox, swa þ he his lif alet, habbende þa þwanges of þan sco on his fracede muðe. Se þeign þa þær to geteigne 7 pone sco genam
- 15 7 þan halge gebrohte, 7 him cydde eall hwæt þær gelumpen wæs. He þa, se halge, þæs mycele wundrode, 7 bebed þan þeigne on þæs Hælendes name, þ he hit nanen ne cydde ær his lifes ænde. On þan time wæs Ælfred king, 7 to þan halgen gelomen com emb his sawle pearfe. He hine [fol. 148 b] eac þreade manega worden
- 20 7 him to cwæð mid forewitegunge, 'Eala, þu king, mycel scealt þu poligen on pyssen life, on þan towearden time; swa mycele angsumnysse þu gebiden scealt, þ nan mænnisc tunge hit eall asecgen ne mæig. Nu, loef bearn, geher me, gyf þu wylt, 7 þine heorte to mine ræde gecerre. Gewit eallinge fram þinre unrihtwisnysse, 7
- 25 þine synnen mid ælmesen ales, 7 mid tearen adigole, 7 gebring þine lac to Romeburh, Martinum þan pape, þe nu wealt Engliscre scole.' Se king Ælfred dyde þa swa se halge hine bebed, 7 his beboden georne hlyste, 7 he him feala foresæde mid forewitegunge, swa him syððen aneode. Se halge eft cwæð oðre wordan, 'Ic
- 30 nulle þe bedigeligen, gode king, þ me toweard is fornæh se dæg mines forðsiðes, pone ic gernde simble mid ealre heorte. Ac ic secge get, þ æfter minen forðsiðe þu feale poligen scealt, 7 fram Deniscre þeode þu aflemed byst of pinen cynerice, 7 þine cæmpen heretogen þe fram gewiteð 7 tostæncte byð; swa hit on Drihtenes
- 35 þrowunge awriten is þæt, [fol. 149 a] "pone se herde aflemed 7 ofslagen byð, þonne byð þa scep ealle tostæncte." Ac þonne þe ealre angsumest byð on þine mode, geðæne þu min, 7 ic þe

A fox, the most cunning of all animals, came to the place where the holy man washed his feet, and seized the shoe.

At that time Alfred was washing, and often came to the saint concerning the needs of his soul.

'I say further that after my death thou shalt suffer much and be driven from thy kingdom by the Danish people.'

17 MS. ænd e] There is a small hole between the d and the e, not ændue as in Wülker (Anglia III, p. 104 ff.).

The infirmity of the saint increased, and on the last day he gave up his spirit with joy.

The words were all to be fulfilled which the saint foretold concerning the king

The woman said to the king, 'Turn the cakes, so that they do not burn.'

gescilde on Drihtenes name.' þa se king þas word geherde, þa forhtode he pearle swyðe, 7 his bletsunge abæd, 7 aweig gewende. Him aneode syððen swa *Sanctus Neotus* him foresæde. Ðæs halgen untrumnysses weox þa fram dæge to dæige, 7 þa on þan ytemesten dæige his handbreden up to heofone astrehte, 7 mid 5 blisse his gast asende, 7 to reste gewende. Soðlice engles togeanes his sawle comen, 7 heo gelædden mid mycelen gefean to heofon[ri]ces myrhðe. His leorningcnihtes þa bebyrgden his lic mid mycelen wurðmynte innen þære cirice, þe he sylf on ær gesette. Þær becom þa on þære hwile mycel swetnysses stænc, swylc hit eall 10 gestreawod wære on þære stowe mid wynsume blostmen 7 wyrtgemangum; þær wurden eac feale untrume gehælde fram mistlicen brocen þurh Godes mihten 7 þæs halgen geearnunge. 7 eft binnen seofen gearen his ban up ge[fol. 149 b]numen wurden 7 on oðre stowe mid wurðmynte aleggð, neh þan altere, 7 þær eft wearð mycel 15 swotnysses stænc geworden on þære styrunge. Hwæt! þa word ealle gefyllede beon scolden, þe se halge foresæde beo þan kinge. Com þa Guðrum, se hæðene king, mid his wæltreowen here ærest on eastdæle Sexlandes, 7 þær feala manne ofsloh. Sume eac fleames cepten, 7 sume on hand eodan. þa Ælfred king, þe we ær embe 20 spæcon, þæt ofaxode, þæt se here swa stiðlic wæs, 7 swa neh Englelande, he sone forfyrht fleames cepte, 7 his cæmpen ealle forlet, 7 his hertogen, 7 eall his peode, madmes 7 madmfaten, 7 his life gebearh. Ferde þa lutigende geond heges 7 weges, geond wudes 7 feldes, swa þæt he þurh Godes wissunge gesund becom to Æðeling- 25 ege, 7 on sumes swanes huse his hleow gernde, 7 eac swylce him 7 his yfele wif georne herde. Hit gelamp sume dæige, þæt þæs swanes wif hætte hire ofen, 7 se king þær-big sæt hleowwinde hine beo þan fyre, þan heowen nyten[fol. 150 a]de, þæt he king wære. þa wearð 30 þæt yfele wif færinge astyrod, 7 cwæð to þan kinge eorre mode, 'Wænd þu þa hlafes, þæt heo ne forbeornen, for þan ic geseo dæg-hwamllice, þæt þu mycel æte eart.' He wæs sone gehersum þan yfele wif, for þan þe he nede scolde. He þa, se gode king, mid mycelre angsumnysses 7 siccetunge to his Drihtene clypode, his mildse biddende. Hwæt! þa abuten him aneode ealswa se halge 35 him foresæde on ær, 7 mare earfoðe he adreah, þone we nu areccen

- mugen, ac he wearð eft forraðe gefrefrod þurh þone halgen Neoten. He com to him anes nihtes on swefne swyðe brihte scinende, 7 him to cwæð, 'Eala, þu king, hwæt wylt þu to mede gesyllen þan þe þe fram þyssen uneðnyssen alyseð.' He wearð 5 afyrht on swefne færllice swyðe, 7 þeh þan halgen geandswerode, 'Eala, leof,' he cwæð, 'hwæt mæg ic syllen? Ic eam ealles godes benæmed 7 mines kynesices.' Se halge him andswerode, 'Ic eam Neotus, þin freond, 7 ic nu blissige mid heofene Kinge. Gehyht nu on his mihte, þonne [fol. 150 b] becumst þu æfter Eastern to 10 þinen æðele, 7 þe togeanes cumð þin todræfed here, 7 þines cymes þearle sægenigeð. Ic þe toforen fare, þu me æfter folge, 7 þin folc samod. Ic soðlice todræfe ealle þine wiðerwinnen, 7 þone king, þe þe togeanes winð, to geleafen gebege.' Hit gelamp þa eall swa, 7 Guðrum se hæðene king com to Ælfrede þan cristene kinge, mid 15 þreottene cæmpen, 7 friðes wilnode, 7 to fulhte feng, 7 he twelf dages æfter þan her on lande wunode mid mycelre blisse, 7 syððen gesund gewende mid his herelafe to his agenen earde mid ealre sibbe. Þa weox Ælfredes cynerice, 7 his word wide sprang, þ he on godcunden gewriten wel gelæred wæs, swa þ he oferðeah 20 biſcopes 7 mæssepreostas 7 hehðiacones, 7 cristendom wel þeah on þan gode time. Eac is to wytene, þ se king Ælfred manega bec þurh Godes gast gedyhte; 7 binnen twam 7 twentig gearen his cynerices þiss eorðlice lif forlet, 7 to þan eenen gewende, swa him God geuðe for his rihtwisnyſſe. Eala, mæn þa leofe, þa wæron 25 gode dages on þan [fol. 151 a] gode time for cristenes folcas geearnunge, 7 rihtwisra heafodmanna. Nu is æghwanen heof 7 wop, 7 orefwealm mycel for folces synnen, 7 wæstmes, æigðer gea on wude gea on felde, ne synd swa gode, swa heo iu wæron, ac yfeleð swyðe eall eorðe wæstmes, 7 unrihtwisnyſſe mycele wexeð 30 wide geond wurldes, 7 sibbe tolyſnyſſe 7 tælnyſſe, 7 se þincð nu wærrest 7 geapest, þe oðerne mæg beswican, 7 his æhte him of anymen. Eac man swereð man mare þone he scolde, þ hit is þe wyrse wide on eorðe, 7 beo þan we mugen understanden, þ hit is neh domesdæge. Ne spareð nu se fæder þan sune, ne nan mann 35 oðren, ac ælc man winð ongean oðren, 7 Godes lage ne gemeð, swa swa me scolde. Beo þan we mugen ongyten, þ þiss wurld is aweigweard 7 swyðe neh þan ænde þysses wurldes. Eale! gesælig byð se þe hine sylfen on time gebyregeð. Uten nu bidden georne

The king
was com-
forted by
the holy
Neot.

Guthrum,
the heathen
king, came
to Alfred
and asked
for peace and
received
baptism.

Those were
good days,
on account
of the merits
of a Christian
people and
righteous
leaders.

Seinte Neoten 7 oðre halgen, þ heo ure þingeres beon to þan Heofon-kinge, þ we næfre ealles to yfelne time ne gebiden on þyssen earmen life, 7 þ we moten æfter forðsiðe to ecere reste becomen.

XLIH

SERMO IN FESTIS SANCTE MARIE VIRGINIS. 5

[Fol. 151 b]

The evangelist Luke says that the Saviour came into a certain stronghold, and a woman whose name was Martha received Him into her house. She had a sister called Mary.

This stronghold into which Our Lord came, rightly betokens the specially pure Virgin Mary, the mother of Christ.

SE godspellere Lucas sæigð on þyssen godspelle, þ se Hælend com into sumen cæstele, 7 sum wif hine underfeng into hire huse, þære wæs to name Martha. Seo hæfde ane suster þe wæs genæmd Maria. Seo wæs sittende æt ures Drihtenes foten, 7 hlyste his worden. Ac Martha beswanc 7 bestuddede þa licham-10 lice behefðen. Seo stod 7 cwæð to þan Hælende, ‘La, Drihten, nis þe na gemynde, þ min suster lætt me anen þenigen? Sæge hire, þ heo me fylste.’ Se Hælend hire andswerede 7 cwæð, ‘Martha, Martha, þu eart bisig 7 gedrefd on feale þingan, ac anlypig þing is behefe. Maria hæfð gecoren þ betste dæl, þ hire 15 næfre ne byð wiðtogan.’ Sume ungelærede mænn wundrigeð, hwæt piss godspell belimpe to þære eadigen Marien Cristes moder, 7 hwi man æt hire þenunge geræde piss godspell, ac us þincð, þ hit rihtlice to hire gebyreð, beo þan þe [fol. 152 a] ure larðeawas us doð to understandene. Ðes cæstel, þære ure Drihten in com, 20 betacneð rihtlice þ synderlice unwæmme mæden Maria Cristes moder. For cæstel is geclypod sum heh stepel, þe byð mid wealle betrymed, swa þ æigðer oðre bewereð wið unwinen gewinne. Ðyssen cæstele is rihtlice wiðmeten þ synderlice mæden Marie Cristes moder, for heo wæs fæstlice betrymed mid mæigne 25 unwæmmes mægeðhades on lichame 7 on geðanca, swa swa mid strangen cæstelwealle, swa þ hire næfre ne mihte genelæcen nan lichamlic galnysse, ne forðen to hire geðanca nan ungelefed hæmeðe, 7 for þan þe mægeðhad stranglice mæig wiðstanden þære galnysse, þ hit ne byð purh þ oferswiðen, modignysse gelomen 30 gewinð þa infare, for þan wæs eadmodnysse stepel on hire, 7 wal þe aferseð ealle modignysse fram þan mægeðhade, 7 for þan þe eadmodnysse wiðstant modignysse, þ heo ne byð purh þ oferswiðen, galnysse gelomen gewinð þa infare, for þan þæs mægeðhades weall

31 wal is written on an erasure and is indistinct.

- on hire, þe stranglice [fol. 152 b] aferrseð ealle galnysse fram eadmodnysse stæpe; 7 swa is mægeðhades weall, 7 eadmodnysse stæpe 7 æigðer mid oðren gestrangod, þ on hire mægeðhade næfre ne mihte gefæstnigen modignysse, ne on hire eadmodnysse nan
- 5 besmitenysse. Ac æfre hire wæs on eadmede mægeðhad, 7 clæne eadmodnysse. Genyme we us þ godspell to gewittnysse hire mægeðhades 7 hire eadmodnysse. Ða þa se ængel hire cydde, þ heo cænnen scolde Godes Sune, heo andswerede 7 acsode, 'Hwu sceal þiss gewurðen, for ic ne cann naht of weres gemane?' Gyf
- 10 ænige mædene, þe hæfde gemynt were to underfone, wære gesæd þ heo scolde sune geberen, ne þuhte hit hire sellic, ne heo axigen nolde, 'Hwu sceal hit gewurðen, þ ic sune gebide?' Ac eaðe þeos mihte axigen, 'Hwu sceal þiss gewurðen, þ ic sune habbe?' For þeh heo Josepe gehandfæst wære, þehhweðere he hæfde
- 15 anrædlice on hire gemynte, þ heo næfre weres gemænnysse nolde cunnen. Emb hire eadmodnysse we mugen eac seegen. Ða þa se ængel hire brohte gretinge fram heofone rice, [fol. 153 a] 7 gewiterede heo, hwu heo wæs þan (Hælende) to moder gecoren, 7 þehhweðere gehealdene mægeðhade and geblotsod ofer ealle
- 20 wifen, heo andswerede mid eadmodnysse, 'Ic eam Drihtenes þenen.' On oðre stowe heo cwæð, 'Drihten, besch to minre eadmodnysse, 7 þurh þæt me sculen ealle mægðen eadige tellen.' Eale hwu heh mæden Godes moder! Hwæt mihte beon herre? Eala hwu eadmode moder Godes pinen! Hwu mihte heo eadmodlucor
- 25 andswerigen? Sume næmmeð pone cæstel Magdalum, þe Maria wæs of Magdalenisc geclypod, 7 þ becumð wel to pyssere trahtnunge. For Magdalus is 'stæpe' geclypod, 7 betacneð eadmodnysse. Here he nis beo name gecyðed, ac is gesæd 'sum' cæstel, 7 þ nis na on idel gedon. For 'sum' cæstel, þ is 'sunderlic' cæstel, þ wæs þ
- 30 mæden Maria. For þeh manege oðre habben mægeðhades weall, 7 eadmodnysse stæpe, swa þ heo mædene beon 7 eac eadmode, þehhweðere ne mugen heo gehealde ne mægeðhade 7 modres beon, ne bearn geberen, swa þeos synderlice dyde, 7 for þan heo is [fol. 153 b] rihtlice geclypod 'sum' cæstel, þ is 'synderlic' cæstel.
- 35 For heo wæs synderlice moder 7 mæden, swa nan oðer ne mihte. ne næfre ma ne mæg, 7 þeh hit eall gelumpe, þ ænig hæfde þa geðincðe, þ heo mihte mæden beon 7 eac cildes moder. Þehhweðere

Let us take the gospel as a witness of her purity and humility.

The angel brought her greetings from the heavenly kingdom and told her how she had been chosen as the Saviour's mother.

1 An erasure before aferrseð.

10 MS. 7 wære] 7 is in the margin.

The gate
through
which Our
Lord came
is her faith.

These two
sisters be-
taken the
two lives ;
Martha the
life of toil
which we all
live, Mary
the eternal
life which
we long for.

Let us now
consider
Martha's
work, and
then Mary's
contempla-
tion.

ne fullcunð næfre nan to þære mærdæ, þ heo þone ilca sune
gebere, oððe ægne his gelica. For þan rihtlice heo is synderlice
se ilca cæstel, þær ure Drihten in com. þ geat, þær he inn com,
þ is hire geleaf. For þurh þ, þ heo þæs ængles worden geleafde,
hit wearð fullfremod on hire þ þ se ængl hire sæde. Ne for þæs 5
Hælendes infare, næs se cæstel hire mægeðhades ne hire eadmod-
nyssen gewæmmed. For he is Hælend 7 na awerdend. Þa awerde
þing he gehæld, 7 þa gehale he gefæstneð on strenocðe. His weorc
synden, swa swa his name sweigð. Sum wif hine underfeng on
hire hus, þære wæs Martha to name. Seo hæfde ane suster þe 10
wæs geclypod Maria. Ðas twa gesustre, beo þan þe ure larðeawes
us [fol. 154 a] cyðeð, betacnigeð þa twa lif, þe man lætt on riht-
wisnysse. Martha þ geswynfulle lif þe we one drohtnigeð, Maria
þ ece lif þe we to willnig[en]. Martha swanc 7 becarcade to
geforðigene þan Hælende 7 his þeowen þa lichamlice behefðen. 15
Maria fæstlice wunode abuten þan Hælende 7 hlyste his worden.
Seo studdede emb þa uterlice þing, þeos oðer þa inweardlice þing
gemyndelice besceawode. Swa swa ure hlæfdige is synderlice þæs
Hælendes moder, swa byð eac synderlice on hire gehealdene, þa
weorc þære twegre lifen, þe þas twa gesustre betacnigeð. On 20
nanre oðre næs Marthe studdinge on nanen time swa fullice
geforðed toward Gode, 7 toward his leomen, swa on ures
Drihtenes moder. Ne Marien besceawunge, ne hire hlystinge to
Godes worden, næs næfre on nanre oðre swa fullice geforðed swa
on ure Drihtenes moder. Uten nu getrehtnigen Marthen weorc, 25
7 syððen Marien sceawunge, 7 swa þ we hit þæs [fol. 154 b] þe
openlucor mugen understanden, trahtnigen we hwæt oðre halgen
wyrceð on Marthen wisen, 7 hwæt þeos, 7 hwæt oðre halgen
behealdeð 7 hercnigeð on Marie wisen, 7 hwæt þeos. Oðre under-
foð sumne cume leoflice for þæs Hælendes lufe, ac þeos nænne 30
oðerne cume bute þone Hælend sylf, na synderlice on oðren
herbyрге, bute on hire agene innoðe. Oðre bescrydeð sumne
hnacodne mid ateorigendlicen reafe, ac þeos gelichamede Godes
ungeseowenlicne Sune mid clænen 7 unbesmitenen lichame, þe
næfre on ecnysse ne seareð, ne ne forroteð, ac on unwæmme 35
þurhwuneð. Oðre fedeð sumne hungrigne oððe þurstigne mid

14 MS. to willnig is added in the margin in different ink, and, probably owing to the lack of space, the en has been omitted by the scribe.

- uterlicen mete oððe drænce, ac þeos na feorlucor bute of hire agene breostes meolca fedde, 7 fostrode þone þe is God 7 mann, þa þa he wæs on mænniscen gecynde hungriƷ 7 þurstig. And swa swa we hit mugen scortlice belucan, ealla þa six mildheortnysse
- 5 weorcas, þe God geopened on domesdæige loc [fol. 155 a] hwænne he cweðð, ‘Eall þ þ ge dyden anen minre læsten, þ ge dyden me sylfen,’ ealla þa ilca heo dyde synderlice 7 furðerlucor þone ænig oðer, na on ænigen oðren lytlen, ac on þan sylfen Godes Sunen. Swa swa leofne gyst heo hine husede 7 innlice herebyregode.
- 10 Ðonne he hnacod wæs, heo hine bewreah mid lichame 7 mid reafe. Ðonne he wæs hungriƷ 7 þurstig, heo hine estlice gefylde mid hire meolca. On his cildlicen unfernysse, heo hine baðede, 7 beðede, 7 smerede, 7 bær, 7 frefrede, 7 swaðede, 7 roccode, swa þ man mæig rihtlice beo hire secgen, ‘Martha wæs bisig 7 cearig emb þa
- 15 þenunge.’ Ða þa he wæs genumen 7 on rode gefestned, swa swa on cwarterne gedon, þær heo com, swa swa hit awriten is, ‘Big þæs Hælendes rode stod Maria his moder.’ Onmang þyssan pingen heo wæs bisig 7 gedrefd. Gedrefd heo wæs, þa þa heo fleah into Egypte for Herode kinge, þe hire Cild wolde fordon.
- 20 Gedrefd heo wæs, þa þa heo understod þ þ [fol. 155 b] Judeisce folc wiðsette hire Sune to deaðe. Æt þan ænde heo wæs inlice gedrefod, 7 swa swa Symeon hire hwilen ær gewitegode, his slege þurheode hire sawle, þa þa heo geseh hire swylcne Sune nymen, binden 7 swingan, 7 bespæten his ansene, cynehelmigen hine mid
- 25 þornen, earplættigen, 7 on rode fæstnigen, sweltan 7 bebyrigen. Beo hire man mæg rihtlice secgen, ‘Martha, Martha, þu eart bisig 7 gedrefed on feala þingan.’ Ne tweonige nane mæn, þ seo gedrefde moder nolde beon gescild wið þære (ge)drefednysse, 7 þ hire Sune, gyf him gewill wære, hire gehulpe mid þære godcunden
- 30 strængðe þe heo on him wyste, þe betacneð Marie Magdalene. Ðæt betacneð þ Martha bemænde to þan Hælende, þ heo næfde fultum of hire suster to þan lichamlicen geswynce, þiss is Marthe dæl. Ac hwa mæig, swa wurðlice swa hit gebyrede, gereccen hwa herigendlice is on þære eadigen Cristes moder Marien dæl,
- 35 [fol. 156 a] þ þ se Hælend herede? Syððen hit is swa swa we sæden, 7 betere þone we sæden on þæs Hælendes moder, Marthan geswyncfulle wica, þe se Hælend naht ne herode, ac pehhweðere he

‘All that ye did to one of the least of Mine, ye did unto Me.’

Concerning these things Mary was anxious and troubled.

No man doubts that the troubled mother would be protected from the sorrow, and that her Son would help her with divine strength.

12 beðede] *Kluge unnecessarily alters to beddede (A. S. Lesebuch, S. 71 ff.).*

28 gedrefednysse] *the ge is written in different ink.*

hit na ne tælde. Hwylc wæs on hire þ̅ dæl þe Maria geceas, þe ure Drihten herede 7 cwæð þ̅ hit selest wære, 7 heo eac eadig, for hit næfre hire ne wurde benumen. Eala hwu mycel swotnysse wæs mid þære eadige cwen, þa þa se Halge Gast on hire becom, 7 þæs hecsten mihte heo bescadewode, swa þ̅ heo of þan ilcan 5 Halgen Gaste wearð bearnearninde. Hwæt wanode hire of Godes wisdom, þa þa inne hire lutede eall Godes wisdom, 7 God sylf on hire innoðe timbrede him sylfen mænnisc lichame. Se apostel Paulus cwæð, 'On Criste synd beclysede Godes mihten 7 his wisdom, 7 ealle þa hord wittes 7 wisdomes,' 7 Crist on Marien, 10 7 swa is Godes mihte 7 his wisdom 7 ealle þa hord wittes 7 wisdomes on Marien. Ðeos sæt wel þan Hælende æt [fol. 156 b] foten 7 æt heafde hlystinde his word. Heo understod ealle þa word þære ænglen, 7 þære herdan, 7 þære tungelwitegan, 7 eac forðen þæs sylfen Hælendes, 7 heold gemyndelice on hire heorte. Næfre 15 ær ne æfter, nan oðer swa forðlice ne gesmæhte, hwu swote is ure Drihten. Heo wæs wel beo þæs witegan cwide purhðrænet mid þære welle Godes huse, 7 of þan streamen his esten hire wæs wel gescænet, þ̅ næs nan wunder, for innen hire wæs se rihte spryng þære lifes welle, þær of flowð eall seo fullfremednysse þære twegre 20 lifen þe we embe specað. Emb feala þing heo wæs swa swa Martha bisig 7 cearig. Anypig þing hire wæs este 7 gemynde swa swa Marian, for an þing is beheflic, þa feala þing hire byð wiðtogene, þ̅ an hire is belæfd, for þan we secgeð þ̅ heo synderlice fullforðede Marthen geswyncfulle wica, 7 synderlice heo gehealt 25 þ̅ seleste Marien dæl. Ac hire is Marthe dæl benumen, for heo nis na [fol. 157 a] læng bisig to fostrigen hire Sune swa swa cilde, nu him þenigeð ænglena werod swa swa Hlaforde. Nu ne carcað heo to befeon Herodes ehtnysse into Egypte mid hire Cilde, for he is gestogan into heofone, 7 Herodes is beflagen his ansyne into helle 30 þeostre. Nu nis heo namare gedrefd for þære Judean ehtnysse toweard hire Sune, for ealle þing him synd underðeodde. Ne sculen namare þa Judees hire Sune swingan ne cwellen, for he is arisen of deaðe, 7 ne swelt næfre ma. Heonenforð næfð se deað nænne styde on him. Ðuss hire is Marthen geswyncfulle lif eall 35 ætbroiden, 7 to hire freome hire is Marie dæl belæfd, þ̅ hire næfre ne byð benumen, for heo is up ahafen ofer ænglene werod, 7 eall hire wille hire is geforðed on godnysse, for heo gesihð hire Sune eall ealswa he is, neb wið nebb, 7 wuneð on ecere blisse mid him.

Lo how great was the sweetness in the blessed woman when the Holy Ghost came to her.

In her was the true spring of the well of life.

She is exalted above the angel host, she sees her Son and dwells in eternal joy with Him.

- Diss is þ̅ seleste dæl þ̅ hit næfre ne byð hir[e] wiðtogen, þæs
 dæles us geunne God þurh hire þingunge þ̅ we beon dælnymende
 þurh his mildheortnyse. [fol. 157 b] We wylleð eow nu (bi)
 sum dæl gereccen emben hyre neamagen þe hire besibbe wæron.
- 5 Anna 7 Emeria wæron gesustre. Of Emeria wæs geboren Elisa-
 beth, Johannes moder þæs fullteres. Of Anna wæs geboren
 Maria Cristes moder, 7 þa þa hire were Joachim wæs forðfaren, þa
 genam Anna æfter Moyses æ oðerne were, þe wæs genæmd
 Cleophas. Of þan heo hæfde an oðre dohter, seo wæs eac genæmd
- 10 Maria æfter þære ærre dohter, þas man cleopeð Maria Cleophe, for
 heo wæs his dohter. Ða beweddede Cleophas Josephe his broðre
 Marian þæs Hælendes moder, þe wæs his steopdohter, 7 his agene
 dohter Mariæn he geaf Alpheon, of þære wæs geboren Jacob se
 læsse, 7 se oðer Joseph. Ðes Jacob wæs geclypod Jacobus
- 15 Alpei, for he wæs Alphees sune. Ðaget æfter Cleophas deaðe,
 Anna æfter þære lage genam þone þridde were, þan wæs to name
 Salomas, of him [fol. 158 a] heo hæfde þa þridde dohter, 7 þa
 heo genæmden eac Marien, for þære deorewurðnyse of þære
 forme dohter, 7 for þan þe se ængel brohte þone name. Seo wæs
- 20 beweddend Zebedeo, of þære wæron geborene Jacob se mycele,
 7 Johannes se godspellere. Maria þæs læsse Jacobes moder,
 7 Maria þæs mare Jacobes moder, 7 Johannes þæs godspelleres.
 7 Maria seo Magdalenissce sohten urne Drihten mid smerigeles
 inne his þruge, þa þa he bebyriged wæs.

God grant
 that through
 her inter-
 cession we
 may be par-
 takers of the
 best part.

Then
 Cleophas
 betrothed
 Mary the
 mother of
 the Saviour
 to his
 brother
 Joseph.

XLIV

[FRAGMENT.]

25

- WE rædeð on bocan þ̅ Nabugodonosor geheregode Jerusalem,
 7 genam þ̅ Judeisce folc þe he þær fand, 7 lædde heo to his
 burh Babilone, 7 dyde heo þære on þeowte hundseofentig wintre,
 7 þahwile þe heo þær wunedan, heo geswican heora lofsangen 7
 30 heora blissen. Ac þa þa, þa sixtig wintre agane wæren, þa com
 Darius king, and gewann þa ceastre Babilonie, 7 freode þ̅ Judeissce
 folc swa swa God wolde, 7 ofsloh þonne kyng þe he þære fand.
 Sum[e] [fol. 158 b] þæs folcas þa gecerden to heora earde Jerusalem,

We read
 that Nebu-
 chadnezzar
 plundered
 Jerusalem
 and led the
 people to
 Babylon,
 and enslaved
 them for
 seventy
 years.

1 hir is written in the margin with insertion sign between byð and wiðtogen.

5 MS. Of Eme|meria.

26 geheregode] The ge is written in smaller letters and in different ink.

31 Darius is written in different ink on an erasure.

33 MS. sum] out of place in the line above the last on the folio.

After
seventy
years
another
king, called
Cyrus, let
the Jewish
people re-
turn to
Jerusalem.

7 sume þaget þær bæften belæfden, þa blissodan þa þa to heora earde comen, ac seo blisse næs na fullfremod for heora wifen 7 cilden 7 siblingan þe þaget wæron on Babilonie belæfde. Ac þa þa hundseofontig geare wæron fullice agane, þa com sum oðer king Cyrus genæmned, 7 let faren ham to Jerusalem þ̅ Judeisce folc, þe 5 þær belæfd wæron, 7 þa þa heo togædere comen, þa wæs heora blisse fullfremod. Þas hundseofentig gearen betacnigeð þa seofon elden þysses lifes, fram þan time þe Adam of Paradis ascofen wæs, oðð þa geendunge þysses middeneardes, 7 swa swa Darius king on þan sixtugeðen wintre alesde þ̅ folc, 7 sænde to heora earde 10 ænne dæl þas folcas, swa ure Drihten on þær sixteen elde heregode helle, 7 alesde mancynn, 7 gebrohte sume to heofone-rices blisse, 7 sume get here anbideð oððet seo sefoðe elde agan beo. For þonne we cumeð to fullfremedre [fol. 159 a] blisse mid sawlen 7 mid lichamen, seo elde þe we nu lytle ær embe spæcon, is geteald 15 beo seofon þusende (gearen), þe agane scule beon ær þes middeneard geændige, swa swa hit awriten is. Mann sægð þ̅ fram þan time þe ærest Adam gescapen wæs, oððe Cristes tocyne, wæron agane fif þusend 7 fif hundred 7 fif 7 twentig geare, swa swa writen segges.

XLV

[THE OLD ENGLISH HONORIUS.]

20

It is said
that sin is
nothing: if
that is true,
it is strange
that God
condemns
men for a
thing which
is naught.

Man is the
author of
sin, and the
devil is the
instigator.

SUM mann sæigð þ̅ synne nis nan þing, 7 gyf þ̅ soð is, þonne is hit wunder, þ̅ God forðemð þa mænn for þa þinge þe naht nis, 7 gyf synne is ænig þing, þonne geworhte God hit, for he geworhte ealle þing, 7 gyf þ̅ soð is, þonne forðemð he eft mid unrihte þa mænn þe doð þ̅ þ̅ he sylf gescop. Of Gode synden ealle þing, 25 7 ealle he geworhte heo gode, 7 for þan we understandeð þ̅ synne nis nan þing on antimbre, for ælc antimber is god, ac yfel næfð nan antimber, 7 for þan hit nis naht. Hwa is wyrhte þære synne? Mann is wyrhte þere synne, 7 deofol tyhtere. [fol. 159 b] Is hit hefigteme þing þ̅ man synegige? An lytel synne, þone man heo 30 hæfð gedon, beo his gewittscipe, heo is mare þone eall middeneard, 7 eall þ̅ æfre ænig man deð to synne, eall hit gewænt ure Drihtene to wurðmynte, 7 for þan ne mæg nan mann betellen, þ̅ on eallen Godes gesceaften beo aht, bute God. Hwu? Nis manslege 7 for-

19 swa swa writen segges is written in red ink in capitals.

- leger yfel? Sume siðe byð manslege god, swa hit wæs þa þa *Sometimes homicide is right, as it was when David slew Goliath, and Judith Holofernes.*
David sloh Goliath, 7 Judith Holofernem. Ac þonne byð manslæge yfel, þonne man hine deð beo his agene gewille unscellice, 7 forleger is on ælcen time synne, for hit nis næfre Gode gewill, ne
 5 beo his hæse gedon. Syððen God geworhte þa gode 7 þa yfele, 7 hit is gewriten ꝥ God ne hateð nan þære þingen þe he geworhte, hwu sculen we understanden ꝥ God lufeð þa gode 7 hatað þa yfele? God lufeð ealle þa þing þe he geworhte, ac he ne gebringð heo na ealla on anre wununga. Swa swa se litigere þe lu[fol.
 10 160 a]feð ælces heowes lit, ac naht ealla gelice, 7 ælc lit he fæstneð on swylcen styde swa þær to berist, swa deð ure Drihten beo þan mannen of þyszen middenearde, 7 for þan man sæigð ꝥ he lufeð þa þa he bringð into his rice, 7 hatað þa þa he bescufð into helle. Hwæt is agen cyre? Hwæt is frigdom to geceosan god oððe yfel? *What is free will?*
 15 Þone frigdom hæfde mann on neorxenewange, ac nu is se fridom geðeowtod, for se mann ne cann nan god, bute God þurh his geofe him tæce. Ne þaget ne mæg he hit geforðigen, bute God him fylste þæto. Hwæt is beo þan mannen þe forwurpeð ꝥ wurld, 7 gewændeð heora lif to drohtnunga for heora synnen, 7 þæto
 20 nymeð heow 7 gewæden, 7 binnen lyttlen fyrste leggeð þa adun, 7 gewurðeð eft wyrse þone heo ær wæron? Manega synden þe beginneð god to doune, 7 eft hit forlæteð, 7 gecerreð to þan yfele. Of swylce mannen is gewriten ꝥ heo græmigeð God. On swylcen [fol. 160 b] wisen (þegneð) se deofol ure Drihtene. Hwu þegneð
 25 he him? For he nolde beon mid uren Drihtene on wuldre mid wele 7 mid blisse buten geswynce, þa geaf God him ane wica ꝥ he næfre ne byð (ge)swyncleas, for he is smið, 7 his heorð is seo gedrefodnysse, 7 seo tyntrega. Þa hameres 7 þa beliges synden þa costninga, þa tangen synden ehteres, þa fielen 7 þa sagen synd
 30 þæra manna tungen, þe wyrceð hatunge betweenen heora emcristene, 7 bliðelice specað yfel. Þurh swylcne smið 7 þurh swylce tol, gecleansað ure Drihten þære halgena sawlen, ac of þan yfela mannen God sylf nymð þa wræce. Hwu synden (þa) lyðere mæn swa welige on wurlde, 7 habbeð of heore wille genoh, 7 þa gode
 35 mænn habbeð swa feola ermðen 7 byrstes ælces godes? Eall ꝥ is for þan gode mannen, ꝥ heo (a)scunigen 7 lytel tellen 7 unwurð of þan wele þe þa yfela mæn byð of swa swyðe asadade, 7 þa gode mænn synden byrstige 7 gedrefde 7 unfere, þe læste heo toswyðe blissoden on heora lichames hæle, 7 [fol. 161 a] on heora wurld-

Why are evil men so prosperous in the world, and why do good men have so many miseries?

Again, why
is it that one
good man
has wealth
and a wicked
man misery
and sick-
ness?

Why is it
that many a
bad man
lives a long
time and
many a good
man soon
dies?

Are the men
happy who
have no
adversities
in this
world?

welen, 7 gyf heo hwæt lytles habbeð gegylt, 7 gedon ongean Godes wille, þ̅ beo geclænsod 7 forgeofen þurh þære drohtnunge, 7 heo byð gewulderbegede for heora þolemodnyse. Hw̅ is eft þ̅ sum god mann hæfð on wurlde genoge welen 7 æhte, 7 lichames hæle, 7 sum yfel mann hæfð ermðe 7 næfte 7 unhæleðe? For þan hæfð 5 ure Drihten getyðed þan gode mannen wele 7 æhte, þ̅ heo mugen on nytt beteon þ̅ God þe heom is leof, 7 God heom sceaweð beo þan, þ̅ syððen þa ateorigendlice þing byð swa behefe 7 leofe to brucane, wel swyðe mycele betere 7 fremfullre byð þa heofonlice welen, þe næfre ne forealdigeð, ac æfre þurhwunigeð on godnyse, 10 7 for þan God gyfð þan gode mannen mihte, þ̅ heo geforðigen þ̅ god þ̅ heo beginneð, ærest for heom sylfen, 7 syððen for oðren Godes þeowen, þ̅ heo heom helpen, swa wel swa heo mugen, 7 eft for þan þ̅ heo geletten þa lyðere mænn, þ̅ heom ne onhagige ofer þan goden to yfeligen [fol. 161 b] eall þ̅ heo wolden, 7 heo habbeð heora hæle, 15 þe læste oðre gode mænn beon unrote for heora unfernysse, ac þ̅ heo beon bliðe for heora hæle. 7 eft þære byð sume yfele mænn, þe byð swyðe byrstige 7 unfere, for þan þ̅ heo understanden beo þan, þ̅ bitere byð þa saregan þe heo sculen on helle on ecnyse geðrowigen, for heora unmihte. Hw̅ is þ̅ þ̅ manig yfel mann 20 leofeð lange, 7 manig god mann sone swelt, 7 eft sum god mann leofeð lange, 7 sum lyðer mann lytle hwile? God lætt libben þa yfele mænn for þan þ̅ þa gode beon þurh heom gefandode, oððe þ̅ heo beo beðæncen 7 gecerren of heora hindernysse, 7 bute heo gecerren, heora pine wurð þa mare. 7 þa gode mænn swelteð 25 raðe, for þan þe God nele þ̅ heo læng drohtnigen on þan swicolan middenearde, ac habben þa reste, 7 þa blisse þe heo habbeð gecearnod. 7 eft sume þa gode habbeð lang lif, for þan þe heora earninga ehð ælce dæige mid [fol. 162 a] godnyssen, 7 for þan þ̅ þa yfela mænn scolden nymen forbisne æt heom of goden þeawen, 7 gecerren fram 30 heora unðeawen. 7 eft sume arlease mænn sone swelteð, þ̅ heo sone habben þ̅ þ̅ heo æfter eodan, 7 eac for þan þ̅ sume þa gecorene þe sume dæle dweligeð, beon þurh heora deað afyrhte 7 gemanede to Godes þenunga þe heo forelcodan. Synden þa mænn gesælige þe nabbeð on pyssen wurlde nane ermðe? Ac þa syndon eremingas 35 7 ungesælige, þe on eallra ednyse libbeð heora lif, 7 habbeð eall heora gewill, for heo byð swa swotlice gefostrede to beornen stranglice on helle fyre. Ac eadige byð þa þa habbeð on pyssen wurlde mycelne wane 7 ermðe, 7 is mycel æfter of heore wille, for

- purh swylcere swingle heo byð gelaðede to Godes rice, swa swa
 hit is gewriten, 'God swingð ælcne sune þe he gemð 7 lufeð.' Þa
 arlease mænn þeh heo hab[fol. 162 b]ben on þysser wurlde sum The wicked
in this world
are power-
less and are
never free
from suffer-
ing, but the
chosen have
much help
from God.
 5 dæl heora gewilles, þehhweðere heo byð unmihtige, 7 ne byð heo
 næfre teonlease. 7 þa gecorene þeh heo habben æt sumen sæle
 earfoðnysse on þan middenearde, þehhweðere heo habbeð mycele
 mihte of Gode, 7 heom getitt mycel geðingðe. Do me þ to under-
 standene. Yfele mænn nabbeð nane mihte, for þan þe God is
 heom gram, heo ne mugen willnigen nanes godes, ac yfel heo
 10 gewillnigeð, 7 þ heo mugen don, 7 we habbeð betæald þ yfel nis
 nan þing, 7 for þan heo ne mugen nan þing, for heo ne mugen
 buten yfel. Heo ne byð næfre teonlease, for heo byð geteontregeð
 mid hindre geðanca, 7 heo byð æfre on mycelan ege, þ mann heo
 nyme oððe slea, oððe heora æhte heom benyme, ac gode mænn
 15 habbeð mycele mihte of Gode, for heo habbeð þa geofe æt Gode, þ
 heo wylleð god don, 7 wel mugen, 7 nelleð nan yfel don. Þa habbeð
 mycele mede [fol. 163 a] for heo habbeð blisse for þære sicornysse
 Godes rice. Get ic þe wylle an oðer seggen, þ næfre ne sceal yfele
 mannen na god getidan, ne gode mannen nan yfel. Hwy sægst þu
 20 swa? Ne byð yfele mænn welige on middenearde, 7 fægere, 7
 spedige of æhte, 7 of fægere gebytlēn, 7 of fægere wifen, 7 of
 deorewurðe reafen? 7 þa gode mænn byð bereafode, 7 geswungene,
 7 acwelmode on hungre 7 on cele. Ðeh hit þynce mannen, þ Although it
appears to
men that
the wicked
are prosper-
ous in this
world, never-
theless they
are like the
fishes who
rejoice when
they take the
bait and are
unaware of
the hook
therein.
 25 swa swa þa fissces þe habbeð mycele blisse, þonne heo gegripeð
 þ æs, 7 ne byð na þaget gewærre þæs angles þe þær inne sticað,
 7 heo beswicð to deaðe. Eall swa þa rice mænn for þan estlice
 meten 7 for þa gode dræncen, heo sculen beon gefyllde mid
 biternysen, swa swa wæs se rice mann on helle þe þ godspell
 30 gemunð, 7 for þære fægere wifmanna lufen heo sculen drigen
 brynstanes stænc on helle, 7 for þære [fol. 163 b] scrude fæger-
 nysse, heo byð bewæfde mid tale 7 mid scande, 7 for þan orfe, 7 for
 þan gebytlēn, heo habbeð weoremes 7 hellepinen. Ac þa gode
 mænn þe habbeð pine on þysen middenearde, for þan cwarterne, 7
 35 for þa hæftungan, heo sculen habben þa heofenlice selen, 7 for þa
 swinglen, heo gebideð frofre 7 blisse.

XLVI

[THE OLD ENGLISH HONORIUS.]

Why did
Our Lord
rise from the
dead on the
first day of
the week?

How often
did He
appear to
His dis-
ciples? He
appeared
twelve
times, eight
times on the
first day.

HWY aras ure Drihten (of deaðe) þæs formeste dæges þære
wuca? For he wolde þone forwordene middeneard eft aræren
on þan ylcæn dæize, þe he ærst ȝetimbrod wæs. Hware wicode he
(þa) feowertiz dages æfter his æriste? Swa swa we ȝelefeð, he 5
wunede on þære eorðlicen neorxenewanze mid Helian 7 Enoche, 7
þa þa mid him arisen of deaðe. Hwylce wlite hæfde he æfter þan
æriste? Beo seofenfealden brihtere þonne sunne. On (h)wylcen
heowe ȝeseȝen hine his leorningnihtes æfter his æriste? On þan
ylcæn, þe heo ær wæren bewune hine to ȝeseone. Com [fol. 164 a] he 10
to heom ȝescrydd? He ȝenam reaf of þan leofte. Hwu oft æteo(w)de
he hine his ȝingran? Twelf siðen; þæs formesten dæizes his
æristes he wæs æteowod eahte siðen. Ærest he com to Josepe, þær
þær he wæs on cwarterne for ures Drihtenes lichame, þe he hæfde
bebyrized, swa swa þa ȝewriten us cyðeð, þe Nichodemus us 15
wrohte. Æt þan oðre siðe he com to seinte Marian, his moder,
swa swa Sedulie us sæȝð. Æt þan þridden siðe, he com to seinte
Marian Magdalene, swa swa Marcus us cuðð. Æt þan feorðan
siðe, he com to þan twam Marian, þær þær hi ȝecerden fram þan
pruwe, swa swa Matheus us sæȝð. Æt þan fife siðe, he com to 20
sancte Jacobe, swa swa sancte Paulus berð ȝewitnesse; for he hæfde
forhaten, þæt he nolde metes abiten fram þan Fridæize, þe he
ȝepined wæs, ær þonne he of deaðe arisen wære, ꝥ he hine ȝeseȝe on
life. Æt þan sixteen siðe, he com to sancte Petre, swa swa Lycas
awrat on his godspelle; for he wæs unrot for þære forsacunge, ꝥ 25
he hæfde Crist forsacan, 7 wæs toscyled fram þære apostlene
ȝeferræddene [fol. 164 b] 7 þurhwunede on wope. Æt þan
seofodeæn siðe, he com to þan twam leorningnihten, þe eoden to
Emmaus, swa swa se sylfe Lycas eft sette on ȝewrite. Æt þan
eahteðe siðe, he com to heom ealle belochene gate, þær þær heo 30
wæren togædere on æfen, swa swa Johannes us cyðð on his ȝewrite.
Æt þan niȝeðen siðen, þa þa Thomas grapode his wunden. Æt
þan teoðe siðe he com to heom æt þære sæ Tiberiadis. Æt þan
ændeleošte siðe, on Galilea dune. Æt þan twelfte siðe, he com to

11 MS. æteode] the w inserted above the line between the e and o, obviously a scribal error.

25 awrat] the a is written in the margin and has been inked over.

- pan ændeleofonan apostlen, þær þær heo sæten togædere, þa þa he tælde heora unþeleafsumnesse. Hwy sæið se godspellere, þ he hine ærest æteowde Marien Magdalene? Ða godspelles wæren mid swyðe mycelen wisdomes 7 scele 3ewritene, 7 heo nolden þær on writen nan þing, bute þ þ wæs heom eallen cuð. Steah he ane into heofene? Ealle, þa þa of deaðe aræred wæren, astuzen mid him. On hwylcen heowe steah he up? On þan heowe, þe he hæfde beforan his þrowunge, he steah up oð þa wolnen, 7 þa þa he com bufen þan wolnen, þa 3enam he swylc heow swylc he
- 10 [fol. 165 a] hæfde on þan munte Thabor. Hwy ne steah he to heofene, sone swa he arisan wæs of deaðe? For prim þingan. Ðæt æreste þing, for þan þe þa apostles scolden witen sicerlice, þ he arisen wæs of deaðe; for heo 3ese3an hine etan 7 drincan mid heom. Ðæt oðer þing wæs, for þan he wolde æfter feowertiz dazen
- 15 stizen to heofene, þ he cydde mid þan, þ ealle, þa þe 3efylleð þa ten bebodan of þære æ, beo þære feower godspellere lare, þa sculen æfter him to heofene. þ þridde is þ þ cristene folc sceal stizen to heofene binnan feowertiz dazen æfter þær pine, þe heo polizeð under Antecriste.

Why does the evangelist say that He first appeared to Mary Magdalen?

Why did He not ascend to Heaven as soon as He rose from the dead?

XLVII

20 [ON THE LORD'S PRAYER.]

- NE becymð nan mann to Godes rice, buten he sy afondod; for þi ne sceole we na biddan þ God ure ne afandige, ac we sceole biddan þ God us gescylde, þ we ne abreoðen on þære fandunge. Deofol mot ælces mannes afandian, hweðer he aht sy, oððe naht;
- 25 hweðer he God mid innewardre heorte lufæ, þe he mid heowunge fare. Swa swa mann afandað gold [fol. 165 b] on fyre, swa afandað God þæs mannes mod on mistlice fandun3e, hweðer he anræde sy. 3enoh wel wat God, hu hit 3etimeð on þære fandunge; ac þeah hweðere se man nafeð nane mycele 3epingðe, buten he
- 30 afandod sy. Þurh þa fandunge he sceall 3eþeon, 3if he þan costnun3en wiðstant. 3if he fealle, he eft arise, þ is 3if he agylte, he hit 3eorne 3ebete, 7 syððen 3eswice; for þi ne byð nan bot naht, buten þær beo 3eswiconesse. Se man þe wyle 3elomlice syngian, 7 3elomlice beten, he gremeð God; 7 swa he swyðer syngeð, swa
- 35 he deofle 3eweldre byð, 7 hine þonne God forlæt, 7 he færð swa

No man shall come to the kingdom of God, unless he has been tried.

Through trial he shall flourish if he withstand the temptations.

28 anræde] the æ is altered from e. 30 þan] the n is altered from r.

33 syngian] the y is altered from u.

The good man, the more he is tried, the more cheerful he will be, and the nearer to God.

him deofel wisseð, swa swa tobrocen scip on sæ, þe swa færð swa hit se wind todrifð. Se gode man swa he swyðer afandod byð, swa he rottere byð, 7 near Gode, oððet he mid fulre Ʒeðincðe fareð of Ʒisse life to þan ecan life. 7 se yfele swa he ofter on Ʒære fandunge abryð, swa he forcuðre byð, 7 deofle near, oððet he færð 5 of Ʒysse life to þan ecan wite, Ʒif he ær Ʒeswicen nolde þa þa he mihte 7 moste. For þi anbiðeð God ofte Ʒes yfeles [fol. 166 a] mannes, 7 læt him fyrst, þ he his mandæde Ʒeswice, 7 his mod to Gode Ʒecyrre ær his ænde, Ʒif he wile. Ʒif he nele, þæt he beo butan ælcere ladunge swiðe rihtlice to deofles hande asceofen. 10 For þi is nu selre cristene mannan, þæt heo mid earfoðnesse 7 mid Ʒeswince Ʒeearnian þ ece rice 7 þa ecan blisse mid Ʒode 7 mid eallen his halƷen, þonne he mid softnesse 7 mid yfele lusten Ʒeearnian þa ece tintreƷe mid deofle on helle wite aa.

XLVIII

[THE PHOENIX HOMILY.]

15

The angel took St. John and brought him to Paradise.

SANCTUS Johannes Ʒeseh ofer garseg swylc hit an land wære. Ʒa Ʒenam hine se ængel 7 Ʒebrohte hine to neorxenewange. Neorxenewange nis naðer ne on heofene ne on eorðe. Seo boc sæƷð þ Noes flod wæs feowrtig fedmen heh ofer þa hegesta dunen þe on middenearde synden, 7 neorxenewang is feowrtiz fedme herre 20 þone Noes flod wæs, 7 hit hangeð betwonen heofone 7 eorðen wunderlice, swa hit se Eallwealdend Ʒescop, 7 hit is eall [fol. 166 b] efenlang 7 efenbrad. Nis Ʒære naðer ne dene ne dune. Ne Ʒære ne byð ne forst ne snaw ne hagel ne reign, ac Ʒær is *fons uite*, þ is lifes welle. Þonne *Kalendas Januarii* inn gað, þonne flowð seo 25 welle swa fægere 7 swa smoltlice 7 na deoppere, þone mann mæiz Ʒewæten his finger on forewarde, ofer eall þ land. 7 swa Ʒelice ælce monðe ane siðe, þonne se monð inn cumð, seo welle onginð flowen; 7 Ʒær is se fægere wudeholt þe is Ʒenemmed *Radion saltus*; Ʒær is ælc treow swa riht swa bolt 7 swa heh, þ nan eorðlic 30 mann ne Ʒeseh swa heh, ne seggen ne cann hwilces cynnes heo synden. Ne fealleð Ʒær næfre leaf of, ac heo byð singrene, wlitiz 7 wynsum, welena unrim. Neorxenewange is upprihte on easte-ward e Ʒisse wurde. Nis Ʒær ne hete ne hunger; ne Ʒær niht nefre ne byð, ac simble dæiz. Sunne Ʒær scineð seofen siðe 35

There is there neither frost, nor snow, nor hail, nor rain, but there is the well of life.

Paradise is above in the East of this world, there it is never night, but perpetual day.

5 MS. fandunde byð] the reading fandunge abryð is from Camb. MS.
19 sæƷð] the æ is altered from e.

- brihtlycor þone on þissen earde. Þær wuned on Godes ængles unrim mid þan halgen sawlen oðð do[fol. 167 a]mes dæiz. Þær wuned on an fugel fæzer Fenix gehaten, he is mycel 7 mære swa se Mihtize hine ȝescop, he is hlaforð ofer eall fugel cynn. *Ælcere* 5 wuca ane siðe se fæzere fugel hine baðeð on þære life(s) welle; 7 þonne flihð se fugel 7 ȝesett uppe þ hegeste trow onȝean þære haten sunne. Þonne scinð he swa sunne leome 7 he gliteneð swilc he gyldene seo. His feðeren synden ængles feðeren gelice, his breost 7 bile brihte scineð, fæzere 7 fage. Feawe synden swylce.
- 10 Hwæt! his eagene twa æðele synden swa clæne swa cristal 7 swa scire swa suneleome. His fet synden blodreade bezen, 7 se bile hwit. Hwæt! se fægre fugel flihð of his earde, se þe is fæzere Fenix ȝehaten. Þonne wuned he witodlice on Egiptelande fiftene wucan feste togædere. Þonne cumeð him to, swa swa to heora
- 15 kinge fageninde swyðe, eall þ fugel cinn 7 fæzere ȝegreteð ealle Fenix, writizeð 7 singeð ealle abuten him, ælc [fol. 167 b] on his wisen, ealle hine herizeð. Þonne ferð þ folc feorrene swyðe, wafizeð 7 wundrigeð, wylcunizeð Fenix. Hal beo þu Fenix! fugele fæzerest! feorren þu come. Þu glitenest swa read gold, ealra
- 20 fugela king, Fenix ȝehaten. Þonne wyreceð heo of wexe 7 writeð Fenix, 7 meteð hine fæzere þær se madme stant. Þonne fagenegeð þære fugeles ealle fægere 7 fage, feale togædere fealleð to foten, Fenix greteð. His stemne is swa briht swa beme, 7 his sweora swylce smete gold, 7 his forebreost fæzere ȝeheowed, swylce
- 25 marmelstan mære scinnes, 7 him on read heow rudeð on þan hrynge gold felle ȝelic gliteneð Fenix. Þonne færð eft se fugel fæzere to his earde emb fiftene wucan, 7 fugeles manize ealle him abuten efne ferden ufene 7 nyðene, 7 on ælce healfe, oððet heo nehizeð neorxenewange. Þær inn ȝefærð Fenix, fugele fæzerest,
- 30 7 eall oðer fugel cinn to heora earden ȝewændeð. Nu sæizð [fol. 168 a] her Sanctus Johannes soðen worden, swa se wyrhte cann, þ æfre binnan an þusend wintren þynceð Fenix, þ he forealdod seo; ȝegadered togædere ofer eall Paradis þa deorwurðe boges 7 heapeð tosamne, 7 þurh Godes mihte 7 þære sunne leome, se heap
- 35 byð onæled; 7 þonne fealleð Fenix on middan þ micle fyr, 7 wurð forbærned eall to duste. Þonne on þan þriðdan dæge ariseð se fæzere fugel Fenix of deaðe, 7 byð eft eðȝung 7 færð to þære lifes

Therein dwells a beautiful bird called Phoenix. Once a week he bathes himself in the well of life.

Hail Phoenix, most beautiful of birds, thou art come from afar! Thou shinest like pure gold, king of all birds.

Every thousand years the Phoenix feels that he has grown old, then he falls into the middle of a great fire and is burned to dust, but on the third day he rises from death.

14 MS. swa swa to | to.

29 MS. nehizet.

37 eðȝung] the final e has been erased.

welle, 7 baðað hine þær inne, 7 him wexeð on feðeren swa fæzere swa heo æfre fæzerest wæren. Þuss he deð æfre binne þusend wintren. He hine forbærnð 7 eft edzung upp ariseð, 7 næfð he nænne zemaca, 7 nan mann ne wat, hweðer hit is þe karlfugel, þe cwenefugel, bute God ane. Þes halge fugel is Fenix gehaten, wlitiz 5 7 wynsum, swa hine God 3escop. 7 þuss he sceal drigen Drihtenes wille, se þe is on heofone heh 7 haliz, ealra kinge King. Crist us 3enerize þ̅ we on wynne wunizen mote mid þan þe leofeð 7 rixeð a bute ænde. Amen.

XLIX

[THE ANNUNCIATION OF ST. MARY.]

10

[Fol. 168 b]

There was a certain pious servant of God called Zacharias and his wife was called Elizabeth, and the blessed Mary came and greeted her kinswoman Elizabeth.

The child could not yet greet his Saviour with words, but he greeted Him with a joyful mind.

SUM æwfest Godes þeign wæs gehaten Zacharias, his gebedde wæs gecegd Elizabeth. Þeos Elizabeth wæs on hyre elde bearn echnynde. To þyssere huse becom seo eadige Maria, and grette hyre magan Elizabeth. Ða mid þam þe þæt wif gehyrde þæs mædenes gretynge, þa blissode þæt cild Johannes 15 on his moder innoðe, 7 seo moder wearð afylled mid þan Halegan Gaste, 7 heo clipede to Marian mid micelre stemne, 7 cwæð, 'þu eart gebletsod betwux wifum, 7 gebletsod is se westm pines innoðes. Hu 3etimode me þæt mines Drihtenes modor com to me? Efn̅e mid þam þe seo stemn þinre gretinge swegde on 20 minum earum, þa blissode min cild on minum innoðe [7 hoppode] ongean his Drihten, þe þu byrst on þinum innoðe.' Ac þæt cild ne mih̅te þa gyt [fol. 169 a] mid wordum his Helend gretan, ac he gegrette hine mid blissegende mode. Heo cwæð, 'Eadig eart þu, Maria, for þan þe þu gelyfdest þan wordum þe þe fram Gode 25 gebodade wæron, 7 hit byð gefremmed swa swa hit gecyðd wæs.' Ða sang Maria þærrihte þone lofsang þe we singað on Godes cyrecan, æt ælcum æfensange. '*Magnificat anima mea Dominum*', 7 forð oð ende. þ̅ is, 'min sawl mærsað Drihten, and min gast blissað on minum halwendan Gode. For þan þe he geseah þa 30 eadmodn̅isse his þinene. Efn̅e nu for þy ealle mægða mancynnes

18 cwæð] the æ is altered from a.

21 7 hoppode] In MS. Vesp. there is an erasure, 7 hoppode is from Camb. MS.

22 Ac is written below the line.

25 þan] the n is altered from m.

27 MS. singat.

hatað me eadige, 7 gesælige, 7 Godes mildheortnys is fram mægðe to mægðe ofer þa þe hine ondradað. He gefremode micle mihte on his strengðe, 7 tostencte þa modigen.'

L

[Fol. 169 b]

[SHROVE SUNDAY.]

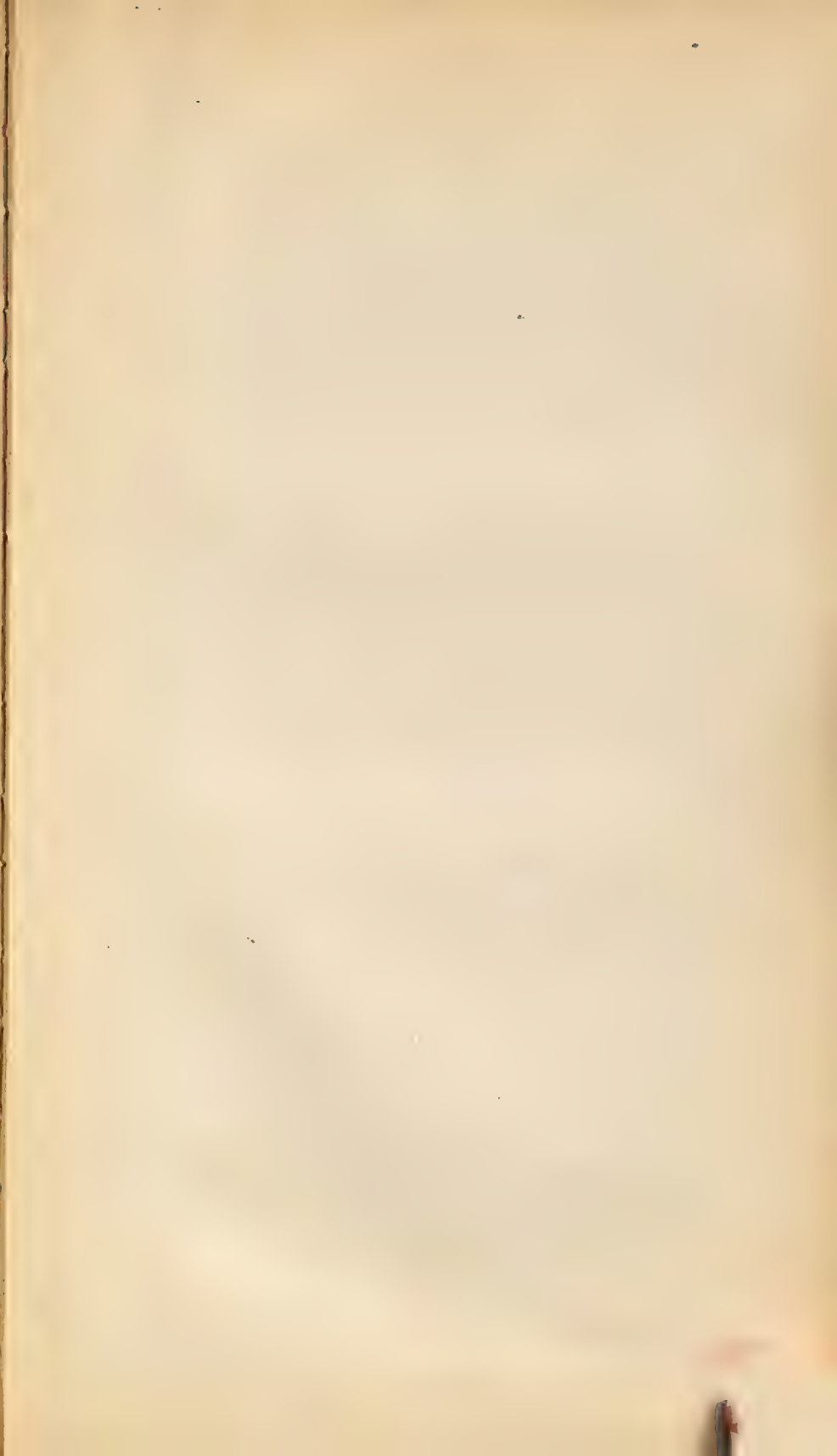
- 5 **S**E Hælend cwæð on his godspelle, 'Ic eam weig, 7 soðfæstnysse, 7 lif.' Se mann þe nan þing ne cann þæs ecan lihtes, he is blind; ac [gy]f he gelefð on þone Hælend, þonne sitt he wið þone weig. Gyf he nele bidden þæs ecan lihtes, he sitt þonne blind beo þan weige unbiddende. Se þe rihtlice gelefð on Crist, 7 geornlice
 10 bitt his sawle onlihtinge, he sitt beo þan weige biddende. Swa hwa swa gecnawð þa blindnysse his modes, clypige he mid inweardre heorte, swa swa se blinde clypode, þe big sume weige sæt þær se Hælend forðferde. He cwæð, 'Hælend Dauides Bearn, gemiltse min.' Seo mænige þe eode beforen þan Hælende cidden þan blinde,
 15 7 heten þ he stille wære. Seo geferrædden getacneð unlustes 7 lehtres þe us hefegigeð, 7 ure heorte ofsitteð, þ we ne mugen us swa geornlice gebidden, swa us behofede. Hit gelimpð gelomlice, þone se mann.

The man who knows nothing of the eternal light is blind, but if he believes in the Saviour, he sits by the way. If he will not pray for the eternal light he sits blind by the way, without prayer.

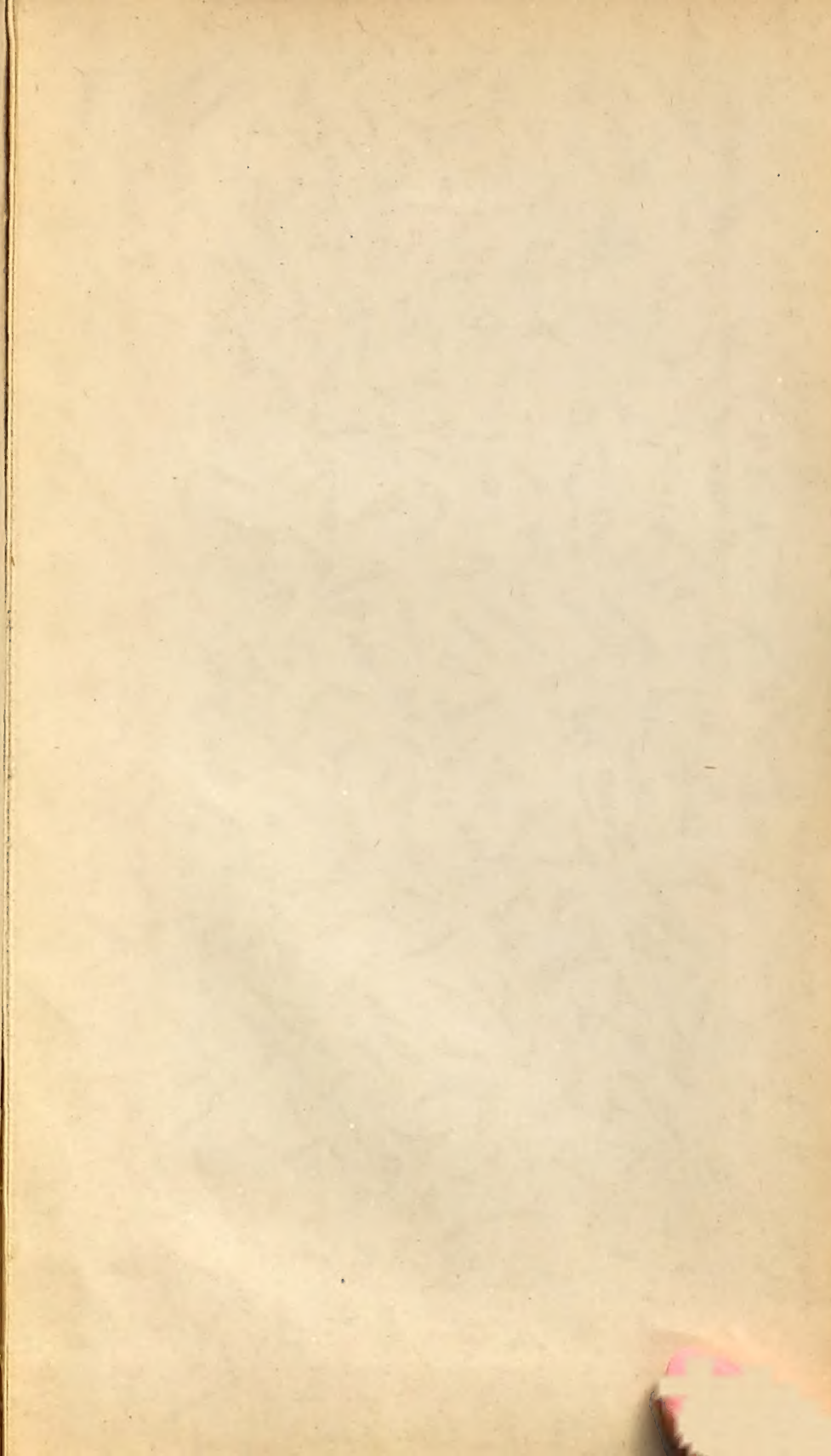
7 gyf] the f only is visible, as an ink-blot has effaced the other letters.

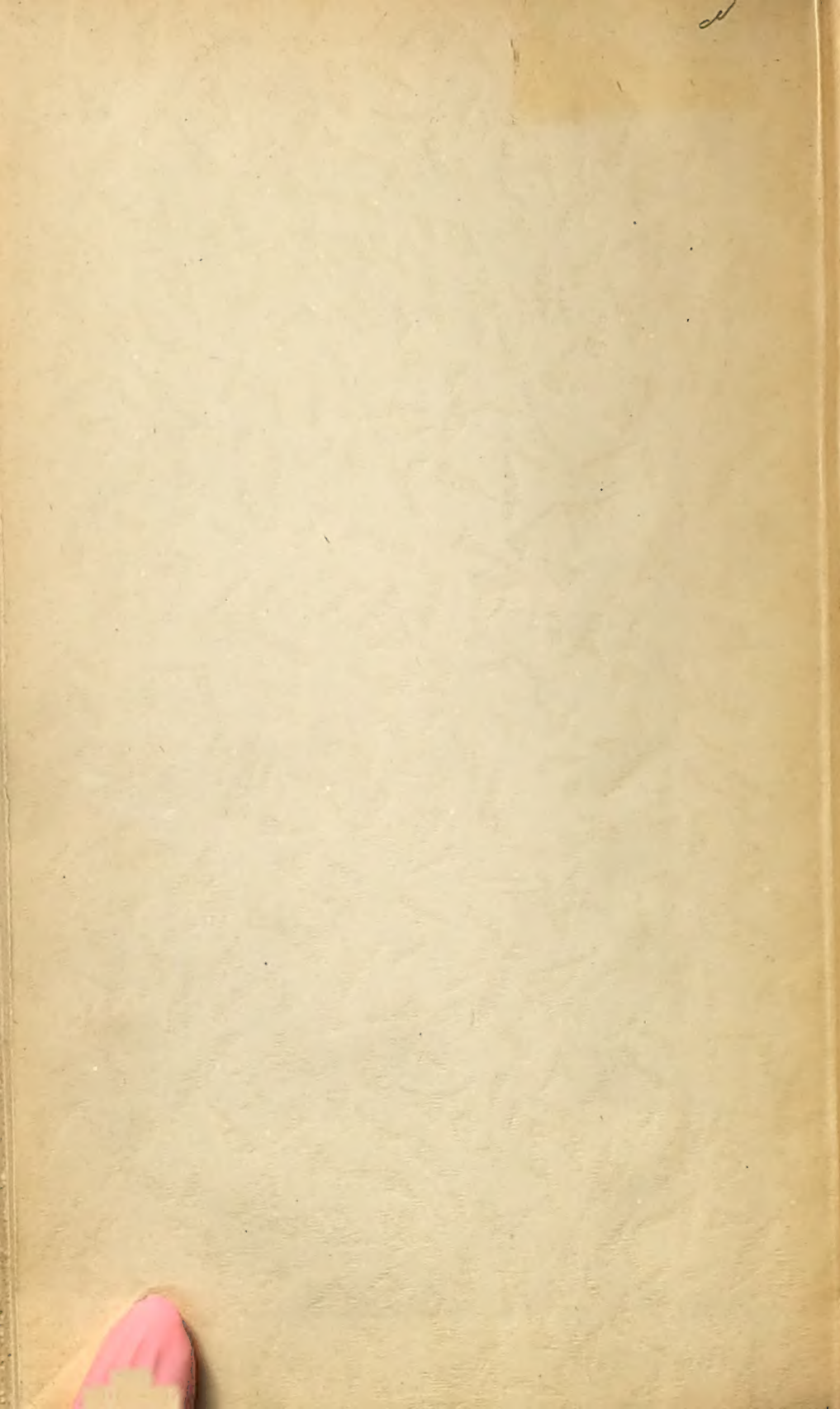
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